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A JOURNEY

BEYOND THE ROCKY MOUNTAINS

IN 1835, 1836, AND 1837.

BY THE

REV. SAMUEL PARKER, A.M.

CORRECTED AND EXTENDED IN THE PRESENT EDITION.

EDINBURGH:

PUBLISHED BY WILLIAM AND ROBERT CHAMBERS.

1841.

F 8251



ADVERTISEMENT TO THE PRESENT EDITION.

THE Journal of Mr Parker, originally produced in the United States (Ithaca, New York, 1838), seemed to the present Publishers to contain so much interesting and valuable matter, as to be worthy of being laid before the public of this country. As was justly observed, however, in the North American Review, the work had defects both as regarded "method and literary execution." Moreover, as the same authority, an impartial one in all respects, remarked, Mr Parker had "marred the value of his geographical and geological details by mixing up with them sundry inaccurate and superficial speculations of his own, concerning the general doctrine of the history of the globe's formation," and other points. In the present edition, pains have been taken to remove these blemishes. The inaccuracies of language have been rectified, a number of needless exclamations modified or deleted, and the crude disquisitions upon geology, in which the author had most unnecessarily indulged, have been, as far as was possible, expunged from the work. As here given, the Publishers conceive that it will be held a useful and agreeable addition to the literature of the day. In the preface that follows, the progress of discovery in the interior of North America, previously to the time of Mr Parker, has been briefly detailed, with the view of rendering the work more complete.

The vast portion lying between the shores of the Pacific within the last thirty years to have been opened till the conclusion of the British and French in North America to the north and west of the Hudson's Bay itself into the interior immediate results of British and Anglo-tory journeys into the north and west of the Hudson's Bay explorers was John American officer, in the Canadian west and north-west two years and five months in October 1806 the River St Francis, for the first time, and customs of the people adjacent to the great river Mississippi rewarded for his labors descriptive of his country of science, however Carver had merely world that lands, day west of the Mississippi rich one for the description the general by the name of the of these mountainous future Columbian lakes and countries of life; and," influence of his Anglo-generations may find their country by religious persecution remedy the increasing increase of in by these, or allurages, there is little be fully gratified in

The disposition known, which manner of superforce in regard to and it is not to bever, bearing with promise of both should have speed

* These lie nearly in the Canadian and United States, and give origin to the Pacific, and give origin to the Columbia River, the Snake River, the Pacific with numberless other streams. The 36th to the 54th degree north-west to the southern territories in the latter

EDITORS' PREFACE.

THE vast portion of the North American continent, lying between the valley of the Mississippi and the shores of the Pacific, was almost an unknown land till within the last thirty or forty years, and cannot be said to have been opened to the investigation of travellers till the conclusion of the war waged between the British and French in Canada, in which the former were, fortunately for the cause of civilisation, victorious. According to the treaty between the late belligerent powers at Paris in 1763, it was determined that Great Britain should be held possessor "of the north-west of North America to the Mississippi, and of the country north and west of the sources of the Mississippi, so far as the Hudson's Bay Company might be able to stretch itself into the interior of the continent." One of the more immediate results of the treaty was, that numbers of British and Anglo-American travellers made exploratory journeys into the territories so ceded to the dominion of Britain, and which included, in part, the region of the Rocky Mountains. One of the earliest of these explorers was Jonathan Carver. He was an Anglo-American officer, who had served the mother country in the Canadian wars, and started from Boston for the west and north-west in June 1776. After a tour of two years and five months' duration, he returned to Boston in October 1778, having gone as far west as the River St Francis, and having acquired some knowledge, for the first time or nearly so, of the "manners and customs of the Indians inhabiting the lands that lie adjacent to the heads and to the westward of the great river Mississippi." On visiting England, he was rewarded for his labours, and published a small volume descriptive of his discoveries. Being neither a man of science, however, nor of great natural capabilities, Carver had merely the merit of telling the civilised world that lands, extensive, cultivable, and populous, lay west of the Mississippi, and that the field was a rich one for the display of future enterprise. He described the general course of that vast chain, known by the name of the *Rocky Mountains*. "To the west of these mountains," says Carver, "when explored by future Columbuses and Raleighs, may be found other lakes and countries, full fraught with all the necessities of life; and," he proceeds to say, under the influence of his Anglo-American origin, "where future generations may find an asylum, whether driven from their country by the ravages of lawless tyrants, by religious persecutions, or reluctantly leaving it to remedy the inconveniences arising from a superabundant increase of inhabitants; whether, I say, impelled by these, or allured by hopes of commercial advantages, there is little doubt but their expectation will be fully gratified in these rich and unexhausted climes."

The disposition to dive into the mysterious and unknown, which has led man so often to commit all manner of superstitious follies, operates with equal force in regard to the physical secrets of the globe; and it is not to be wondered at that the hints of Carver, bearing with them, as they did, the additional promise of both national and personal advantage, should have speedily stimulated others to enter upon

the same track pursued by him. Mr Jefferson seems to have been one party peculiarly anxious to follow up the course of north-western discovery in America. He suggested a tour of this description to John Ledyard, the famous New England traveller, but the plan required the consent of Catherine of Russia. Ledyard went, in consequence, to St Petersburg, and, after being buoyed up by promises of the most flattering kind, set out on his journey for the Russian colonies at Behring's Straits, whence he proposed to penetrate through North America to the United States. The empress, however, changed her mind. Poor Ledyard was seized on his route, and brought back in custody to Poland, where he was liberated, and left to pursue those other adventures in which he afterwards won reputation and met a premature death.

The next attempt to pass the Rocky Mountains was made by Mr (afterwards Sir) Alexander Mackenzie, in the year 1792. Under the auspices of the Hudson's Bay Company, then combined with the North-West Company, Mackenzie, who had been a clerk in the head office of the copartnery at Montreal, undertook a journey, in the first place, to the shores of the Arctic Sea, in order to advance the trading interests of his employers among the Indians. From Fort Chepewyan, in latitude 58 degrees 40 minutes, on the Lake of the Hills, he set out in June 1789, and passing along Slave Lake and Mackenzie River, reached the northern seas, in latitude 69 degrees, thus making a discovery of great importance to the question of the north-west passage. After his return to Fort Chepewyan, he set out on a new journey (in 1792) to the westward, and crossing the Rocky Mountains in latitude 54 degrees, met with the Tacoutche Tesse and Salmon Rivers, by the aid of which, in part, he reached the Pacific Ocean near King's Island, in latitude 52 degrees. He returned by the same route to Fort Chepewyan.

With the maps before us, which were founded on such discoveries as these, we are apt to undervalue the amount of information resulting from them. In reality, however, they were of the highest consequence. Mackenzie was the first who distinctly showed that the transit across the Rocky Mountains was practicable; or, in other words, that it was possible to pass from the Atlantic to the Pacific in this part of the New World. A great increase of internal trade was the result, and, moreover, confidence was given to the succeeding travellers who adventured on the same course, and who have filled up the outline presented to them by their predecessors.

The next expedition which threw light upon the geography and inhabitants of the precincts of the Rocky Mountains, was one more important, by far, than any of the preceding ones. It was that of Lewis and Clarke in 1804. Mr Jefferson, who had never ceased to entertain an anxiety on this subject, was the suggester of the tour, and the parties whom he employed in it were officers of the United States. Captains Lewis and Clarke made their preparations on the Wood River, opposite the mouth of the Missouri, and their first object was to explore the course of that stream. They spent a year upon that task, tracing the stream to its source; and, in August 1805, they prepared to cross the Rocky Mountains, and reach the Pacific by means of the Columbia River, a great stream previously discovered, or mentioned, by Vancouver and other naval explorers of the western coast of North America. After making many important geographical observations respecting the rivers of the country and its general features, the party reached the Columbia,

* These lie nearly in the centre of the great expanse between the Canadian and United States territories and the shores of the Pacific, and give origin to many large rivers, among which may be mentioned the Colorado of the West, the Arkansas, the Great Snake River, the Platte, the Yellowstone, and the Missouri, with numberless others, forming either tributaries or independent streams. The Rocky Mountains extend nearly from the 30th to the 54th degree of north latitude, and stretch from the north-west to the south-east, entering the centre of the Mexican territories in the latter direction.

passed down to its mouth, and wintered there (1805-1806). Dividing into two bands on their return in the following spring, they examined the Yellowstone and other rivers, and finally reached the United States in safety, in September 1806, having explored many thousand miles of country, and made most important additions to American geography.

These great points in the outline of the picture being completed, and the range of the Rocky Mountains, with the streams flowing from them, being observed and described, succeeding adventurers stepped in to extend and make use of the knowledge already acquired. It being decisively ascertained that the Pacific was accessible at many points from the eastern districts of North America, Mr John Jacob Astor, a naturalised citizen of the United States, conceived and carried into execution a great trading project, of which Washington Irving has favoured the world with an admirable account, in his work called *Astoria*. Mr Astor's scheme consisted in planting a line of trading posts along the Missouri and Columbia, to the mouth of the latter, which was to be the chief mart of the trade, and where Fort Astoria was in consequence built. Furs and peltries were to be collected in the interior at the scattered posts, and to be conveyed to Canton for sale, whence the rich goods of the east were to be returned to the United States in exchange. It was proposed, in fact, to concentrate all the Pacific trade at the mouth of the Columbia. The scheme was altogether a magnificent one, and merits to be noticed in detail. Mr Irving's book supplies the means for our doing so.

The first step in the enterprise taken by Mr Astor, was to dispatch a vessel, the *Tonquin*, by sea, under the command of Jonathan Thorn, an upright and active man, but unfortunately of an unbending and somewhat irritable disposition. An amusing account of the voyage, which began in September 1808, is given by Mr Irving, and a narrative of the planting of Fort Astoria succeeds. Steering northwards, the *Tonquin* now proceeded to Vancouver's Island, and there, in consequence of an affront given by the commander to one of the native chiefs, an onslaught was made upon the vessel by the savages, and the whole crew were murdered, with the single exception of an Indian interpreter, who by chance survived, and made his escape to Astoria to tell the melancholy tale. The loss of the *Tonquin* was a grievous blow to the infant establishment, and one that threatened to bring with it a train of disasters. The intelligence of the loss was not received in New York till many months afterwards. It was felt in all its force by Mr Astor, who was aware that it must cripple, if not entirely defeat, the great object of his ambition: he indulged, however, in no weak and vain lamentation, but sought to devise a prompt and efficient remedy.

In 1810, the party destined for the settlement of the various inland posts, set out under the charge of Mr Hunt, one of the partners in the concern. This gentleman had taken care to secure the services of a number of voyageurs and *coureurs des bois* (scourers of the woods), a very remarkable class of persons, by means of whom the trade with the Indians had been long maintained. "These men," says Mr Irving, "would set out from Montreal with canoes wellstocked with goods, with arms and ammunition, and would make their way up the mazy and wandering rivers that interlace the vast forests of the Canadas, coasting the most remote lakes, and creating new wants and habits among the natives. Sometimes they sojourned for months among them, assimilating to their tastes and habits with the happy facility of Frenchmen: adopting in some degree the Indian dress, and not unfrequently taking to themselves Indian wives. Twelve, fifteen, eighteen months, would often elapse without any tidings of them, when they would come sweeping their way down the Ottawa in full glee, their canoes laden down with packs of beaver skins; and now came

their turn for revelry and extravagance." The kindred class of voyageurs, who also sprang out of the fur trade, form a fraternity who are employed as carriers and assistants in long internal expeditions of travel and traffic, proceeding by means of boats and canoes on the rivers and lakes. "Their dress is generally half-civilised half-savage. They wear a capot or surcoat made of a blanket, a striped cotton shirt, cloth trousers or leathern leggins, moccasins of deer-skin, and a belt of variegated worsted, from which are suspended the knife, tobacco pouch, and other implements. Their language is of the same piebald character, being a French patois, embroidered with Indian and English words and phrases. The lives of the voyageurs are passed in wild and extensive roving, in the service of individuals, but more especially of the fur traders. They are generally of French descent, and inherit much of the gaiety and lightness of heart of their ancestors, being full of anecdote and song, and ever ready for the dance."

Of these hardy and erratic classes of beings, Mr Hunt hired a sufficient number for present purposes, at Montreal, and having laid in a supply of ammunition, provisions, and goods for the Indians, embarked the whole on board a large canoe, measuring between thirty and forty feet in length, constructed of birch bark, sewed with fibres of the roots of the spruce-tree, and daubed with resin instead of tar. The party took their way up the Ottawa River, and in due time arrived at Mackinaw, an old French trading post, situated on an island of the same name, at the confluence of Lakes Huron and Michigan. At this place, in which the traders and trappers belonging to the Mackinaw company usually centred, from their expeditions about Lake Superior, the Arkansas, Missouri, and other regions of the west, Mr Hunt engaged additional assistants; and the party, thus augmented, proceeded onwards to St Louis, on the Mississippi, where the complement of hands was completed. On the 21st of October 1810, we beheld the final departure of the expedition from the abodes of civilised man. The party was distributed in three boats, of different sizes, under the supreme command of Mr Hunt, and the subordinate direction of two or three fellow-partners of the concern. In this way did the party set out from St Louis, to explore the country as far as the shores of the Pacific, a distance of several thousands of miles, and through territories inhabited by Sioux, Blackfeet, and other malignant races of Indians, who waged an incessant and treacherous war with the whites. Soon after departing from St Louis, the boats reached the mouth of the Missouri.

In the month of April 1811, the encampment was broken up, and the party, now consisting of nearly sixty persons, embarked in four boats on the Missouri, the largest boat being mounted with a swivel and two howitzers. The early stages of the voyage up the mighty Missouri were exceedingly pleasant. During the day, the boats were carried forward by a strong wind impelling the sails, or the oars were merrily plied by the expert voyageurs, to the music of their old French chansons. "Encamping at night on some beautiful bank, beneath spreading trees, which afforded shelter and fuel, the tents were pitched, the fires made, and the meals prepared round the evening fire. All were asleep at an early hour; some lying under the tents, others wrapped in blankets before the fire or beneath the trees, and some few in the boats, moored to the margin of the stream."

Our narrow limits do not permit us to recount the adventures which were encountered by this roving band of hunters and traders. Suffice it to say, that they met with various parties of Indians, by whom they were considerably annoyed, and occasionally robbed. With one of the tribes, Mr Hunt exchanged his boats for horses, intending to proceed the remainder of the journey by land. The contemplation of the prospect of the land journey struck a chill into

the hearts of a number of the party. The wilderness they were about to enter "was a region almost as vast and trackless as the ocean," and, at the time of which we treat, but little known, excepting through the vague accounts of Indian hunters. A part of their route would lie across an immense tract, stretching north and south for hundreds of miles along the foot of the Rocky Mountains, and drained by the tributary streams of the Missouri and the Mississippi.

The journey of Mr Hunt and his party over this trackless desert was exceedingly distressing. All the horses except one were stolen by the Indians; and provisions at last failing, the pangs of hunger were added to the miseries which had to be endured. Sometimes halting at favourable spots to recruit the strength of the weakest of the party, and again making an effort to penetrate the rugged defiles of the Rocky Mountains, now covered with deep snows, the wanderers at length attained the western declivity of this high-lying region. Here they were still disappointed of finding any living animals, which they might slaughter for food. All traces of game had disappeared, and the dispirited party, hardly able to crawl, subsisted for a time on strips of beaver skins broiled on a fire kindled for the purpose. After having spent twenty-one days of extreme toil and suffering, in penetrating the mountain passes from their eastern barrier, they arrived at a tributary stream of the Columbia. This, the first sight of water flowing in a westerly direction, was hailed with a joy it is impossible to describe. With the assistance of some friendly Indians, they procured a couple of canoes, in which they pleasantly dropped down the stream, and in a few days arrived at their place of destination, Astoria, haggard in their appearance, and, it seems, perfectly in rags. Of course, the whole party—or rather its remnants, for several had parted company by the way—were received with every demonstration of joy and friendship by the band of adventurers at Astoria. The distance which the party had travelled from St Louis was upwards of 3500 miles, a wide circuit having been made to avoid certain districts inhabited by dangerous tribes of savages; and the time occupied in the journey was nearly eleven months.

Most unfortunately for Mr Astor and the other partners of the company, neither this nor several subsequent expeditions were of any practical benefit. The loss of the Tonquin was a disaster which was never altogether recovered; and some ulterior errors of judgment, in not implicitly obeying Mr Astor's instructions, proved to be equally ruinous. The breaking out of the war betwixt Great Britain and the United States was the final blow given to the concern. Fort Astoria fell into the hands of the British; and the American Fur Company thereupon partially breaking up, the trade in peltries was forthwith engrossed by the North-West Company and other associations.

The North-West Company of fur traders, however, did not long remain lords of the Rocky Mountains. They had had a fierce competition to maintain with the Hudson's Bay Company, and, in 1821, the half-ruined partners of the former body gave way before their opponents, and were glad to make a compromise, by which the relics of their establishment were merged in the rival one. The Hudson's Bay Company did not make any additions to our knowledge of the geography and peculiarities of the Rocky Mountains. The first person who published fresh matter on the subject was a private American gentleman, Major Joshua Pilcher, who had engaged in the inland fur trade. His expedition took place in 1827. In 1833, Mr H. J. Kelley, another American gentleman, also visited and crossed the Rocky Mountains; but, as in the case of Major Pilcher, his object was entirely of a commercial character. The memoirs published by them contained valuable information of a practical kind, but were of less importance in a general point of view, though still throw-

ing light on the courses of the Columbia, Colorado, and other large rivers, arising from the Rocky Mountains. Mr Irving's narrative embodies all the information resulting from these expeditions.

A much more interesting work, however, respecting the interior of North America, was afterwards published by Mr Townsend, an enthusiastic ornithologist of the United States, who accompanied a trading party, headed by Captain Wyeth, to the Columbia River and the adjacent districts. The party intended to form an establishment in the far west, in connexion with the Columbia Fishing and Trading Company. They repaired to St Louis on the Missouri, in March 1834, and soon after were ready for the route. Some passages are worth quoting, for the insight given into the character of the country and its inhabitants. On the 28th of April, at ten o'clock in the morning, all things being prepared, the caravan, consisting of seventy men and two hundred and fifty horses, began its march towards the west. All were in high spirits, and full of hope of adventure; uproarious bursts of merriment, and gay and lively songs, constantly echoed along the line of the cavalcade. The road lay over a vast rolling prairie, with occasional small spots of timber at the distance of several miles apart, and this was expected to be the complexion of the track for some weeks. For the first day and night the journey was agreeable, but on the second day a heavy rain fell, which made the ground wet and muddy, soaked the blanket bedding, and rendered camping at night any thing but pleasant.

Proceeding onwards, the party passed through a friendly tribe of Kaw Indians, with whom they traded a little. Some parts of the prairies are described by Mr Townsend as beautiful:—"The little streams are fringed with a thick growth of pretty trees and bushes, and the buds are now swelling, and the leaves expanding, to 'welcome back the spring.' The birds, too, sing joyously amongst them—groshaks, thrushes, and buntings—a merry and musical band. I am particularly fond of sallying out early in the morning, and strolling around the camp. The light breeze just bends the tall tops of the grass on the boundless prairie, the birds are commencing their matin carollings, and all nature looks fresh and beautiful. The horses of the camp are lying comfortably on their sides, and seem, by the glances which they give me in passing, to know that their hour of toil is approaching, and the patient kine are ruminating in happy unconsciousness."

Having reached the Platte River in May, and passed it, the party arrived at a remarkable platform of sandy desert ground, of immense extent, and occupying the central region of the continent, in about latitude 42 degrees north, and longitude from 100 to 105 degrees west of Greenwich. In this region, scarcely any thing of a living kind, either animal or vegetable, is to be seen, with the exception of swarms of ferocious gnats, which torment the traveller beyond endurance. It is necessary, however, to pursue a route in this direction, in order to find accessible passes through the Rocky Mountains, which are impenetrable more to the north-west. Making the best of their way over the inhospitable desert, and fortunately escaping any roving bands of unfriendly Indians, the cavalcade struck through a range of stony mountains, called the Black Hills, and in a few days afterwards came in sight of the Wind River mountains, which form the loftiest land in the northern continent, and are at all times covered with snow of dazzling whiteness. From the great height above the level of the sea which the party had attained, the climate was found to be cold, even although in summer; the plains were covered only by the scantiest herbage, and frequently there was great difficulty in obtaining a supply of water for the camp. The painfulness of the journey, therefore, was now extreme, both for man and beast.

In June, the party crossed the Green River, or Colorado of the west, and encamped upon it for a short

time. Moving onwards, they reached and crossed the Rocky Mountains, and came upon Snake River, a noble tributary of the Columbia. The Indians of this remote region of the far west, are, with the exception of the Blackfeet and their hereditary foes the Ban-necks, generally more simple and docile than the tribes nearer the settlements, a circumstance apparently arising from their extreme poverty, and the difficulty of procuring sufficient sustenance.

Wolves, prowling around the camp at night, formed the great annoyance of the party in this region; but the travellers, after having separated into various detached parties for the purposes of the expedition, at length reached the noble stream of the Columbia, or Oregon, which gave them emotions not unlike those of Bruce on discovering the Nile, or Park at the first

glimpse of the Niger. Proceeding down to its mouth, they attempted, though with but slight success, to fulfil the ulterior trading objects of their journey, and Mr Townsend, with a rich store of objects of natural history, returned, by way of the Sandwich Isles, to his home in the United States.

This brief account of the expeditions to the western and inland districts of North America, will prepare the reader, in some measure, for understanding and appreciating the narrative of Mr Parker, here reprinted. Though in some points faulty, as elsewhere alluded to, it seemed to the present publishers to contain much valuable and pleasing information regarding a region of great interest, and relative more particularly to the field of enterprise offered to the Christian missionary in the countries of the "Far West."

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PARKER'S JOURNEY.

COMMENCEMENT OF THE JOURNEY.—TOWNS ON THE OHIO AND MISSISSIPPI.

THE wide extent of country beyond the Mississippi and the Rocky Mountains, with its inhabitants and physical condition, has been a subject of interesting inquiry for the last thirty years. Many things relating to the possession of the country, its future probable importance in a political view, its population and trade, have occupied much attention. The public have not been inattentive to the interests, moral and religious, of those placed in these remote regions, and who are without the blessings of civilisation and Christianity. The American Board of Commissioners for Foreign Missions, appointed an exploring mission to that country, to ascertain, by personal observation, the condition and character of the Indian nations and tribes, and the facilities for introducing the gospel and civilisation among them; and upon this expedition I was selected to proceed.

That difficulties and dangers would be incident to a journey through a country of such extent, uninhabited except by wandering bands of Indians, where no provisions could be obtained besides uncertain game, could not be doubted. It was not a consciousness of undaunted courage, or indifference to suffering, or the love of romance, which fixed my purpose; but it was the importance of the object on which I should require to be engaged. It was a trial to leave my family, not knowing what might occur during my absence; but when the time came for the commencement of my journey, I committed myself to divine protection, and, with as cheerful a mind as could be assumed, set forth on the journey. I departed from Ithaca, state of New York, on the 14th of March 1835. The next day, which was the sabbath, was spent at Geneva; and the following day, continuing my journey, I proceeded by way of Buffalo to Erie, where I arrived on the 19th.

Erie is a very pleasant village, of considerable business, situated upon the south shore of the lake of the same name. It has a good harbour for steam-boats, which pass up and down the lake, and for the accommodation of which wharfs have been built at very considerable expense. The country around is fertile, and presents much agricultural promise. On the 20th, took stage for Pittsburg, which is 120 miles south; and on the morning of the next day breakfasted at Meadville, a very pleasant inland village, situated near French Creek, forty miles south of Erie. Here is a court-house, and a college of which the Rev. T. Alden, D.D., was the first president, and took a very active part in its establishment. The college edifice is situated upon an eminence facing the south, and commanding a fine prospect. There are also in this village two churches, and several other public buildings. From this place to Mercer the roads were extremely bad, on account of the depth of the mud; but the difficulties were overcome by the usual methods of profuse whipping, unloading the vehicle, and applying rails to the wheels: at length we arrived, late in the night, at Mercer,

where we got an opportunity for a little rest, which was very acceptable, having had only one night's rest out of seven. Here I remained till Tuesday morning, when I again took the stage, and after passing through Centreville and Butler, both small pleasant villages, arrived at Pittsburg on the 25th.

Pittsburg is situated at the confluence of the Alleghany and Monongahela Rivers, 960 miles above the mouth of the Ohio River. Its location is judiciously chosen. The country around, agreeably diversified with hills and valleys, together with meadows and bluffs which skirt the rivers, adds much to its charms. In point of manufactures, population, and wealth, very few places in the valley of the Mississippi equal this in importance. Among its manufactories are many large iron-foundries, rolling-mills, and nail factories; also large establishments of glass-works, in some of which is manufactured flint-glass of an excellent quality and good workmanship. The materials for making this are uncommonly good. The best of granular quartz, of loose texture, is obtained from a location some little distance up the Alleghany River, where there are inexhaustible quantities. It is more purely white than is often found. On this account, this place has an important advantage over most others for manufacturing the above-named article. There are also several large cotton, and many other factories, of various character. There are such immense quantities of excellent pit-coal about this place, that there is no reason to fear it will ever be exhausted or become expensive. The city is well built; but has rather a gloomy appearance, caused by the smoke of the bituminous coal so much used in the factories and dwellings. While Lowell is the Manchester, Pittsburg is the Birmingham, of America.

There are in this city thirteen houses of worship, and many public institutions for literature, justice, and commerce. With the name of Pittsburg will always be associated Braddock's defeat, which took place when he was sent to take possession of Fort Duquesne; and with this event will also be associated the skill and prudence of Washington in conducting the retreat. Towards the evening of the day of my arrival here, took passage in the steam-boat Ohioan for Cincinnati, 455 miles from Pittsburg by the river, and calmly descended the Ohio, which winds its way through a fertile country, diversified with forests, cultivated fields, and flourishing villages. On the morning of the 26th, stopped at Wheeling, ninety-two miles below Pittsburg, situated on the south side of the river, upon elevated ground, surrounded by high and steep hills. The great Cumberland road crosses the Ohio here by a ferry. Cumberland is a manufacturing town of growing importance.

Passed Marietta, seventy-six miles below Wheeling, situated on the north side of the Ohio, a little above the confluence of the Muskingum. It is surrounded with a fertile country, and was one of the first settled towns in the state. The first waggon arrived from Massachusetts in 1788, and Cutler's and Putnam's names are still remembered here. It is a place

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of considerable business; has a court-house, two churches, and an academy; and, from the observation I could make of it in the evening, I should think it a handsome town.

Passed Portsmouth, situated upon the east bank of the Sciota, near its junction with the Ohio. This is a flourishing village, and has the advantage of being upon the great Ohio Canal, where it enters the river. The morning of the 27th, we stopped at Maysville, Kentucky. This is a compact, well-built town, situated a little below Limestone Creek, sixty-five miles above Cincinnati. There is but a narrow strip of land, on which the village is built, between the river and a chain of high hills close in the rear of the village. Manufactures and considerable trade are carried on; and its location is favourable for business with the interior of the state.

Arrived at Cincinnati on the 28th. On our way to-day, near the town of Ripley, the boat took fire in the hold. There was a very stiff head-wind, which blew the fire back from the furnace down the hatchway, which, after taking out some goods, had been carelessly left open. It caused great alarm. The captain at once rounded the boat to the shore, and ran it in among some trees. As soon as the boat reached the land, many threw their baggage on shore, and leaped from the upper deck. The hold contained many combustible cotton goods. But the fire was subdued, and after considerable difficulty the boat was again under way.

Cincinnati is a large city for so new a country, situated in the south-west corner of the state, on the north side of the river, upon two plains, one about sixty feet above the other, both of which appear formerly to have been washed by the river. The lower plain is about fifty feet above the bed of the river at low water. The streets run parallel, and cross each other at right angles; the principal ones are paved, as well as the bank down to the water in the business part of the city, in order to afford accommodation for the loading and unloading of steam and other vessels. The town is well built, and to a considerable extent the buildings are of brick. One would hardly think, from the mature appearance and from the quantity of business going forward, that the first settlement was made so lately as 1789. It is not only a commercial, but also a manufacturing place, to a large extent. The population is composed of emigrants, and their descendants, from New England, and the middle and some of the southern states, and also from various parts of Europe; and consequently not of a very homogeneous character. The city is well supplied with schools and seminaries of learning. There is a medical college in the city; and two miles back, upon a pleasant hill, is the Lane Theological Seminary, which promises much towards helping forward the interests of religion in the west. Good morals and religion are as well sustained in this city as in any in our land.*

* [The rapid and successful increase of Cincinnati has been furthered by its excellent situation on the Ohio, which is at once salubrious and favourable for commerce and manufactures. The two chief articles of native produce exported from Cincinnati are flour and pork. The quantity of pork which is prepared and sent off annually is immense. Various travellers describe the pork trade of Cincinnati in very graphic language. It appears that there are certain large establishments where the animals are killed, cured, and barreled, with finished skill and inconceivable speed. "The minute division of labour (observes Mr Hoffman), and the fearful celerity of execution in these swinish workshops, would equally delight a pasha and a political economist; for it is the mode in which the business is conducted, rather than its extent, which gives dignity to hog-killing in Cincinnati, and imparts a tragic interest to the last moments of the doomed porkers. In one compartment you see a gory block and gleaming axe; a seething caldron nearly fills another; and the walls of a third bristle with hooks newly sharpened for impalement. There are forty ministers of fate distributed throughout these gloomy abodes, each with his particular office assigned him." The same writer quotes a letter of a Cincinnati correspondent in a Baltimore paper,

Took the steam-boat Chien, Captain Reynolds, for St Louis, which by water is 690 miles from Cincinnati. Arrived on the 30th at Louisville. This is a flourishing city, situated near the falls of the Ohio, on the Kentucky side of the river, 150 miles below Cincinnati. It is a growing place, of much commercial and manufacturing business. The falls of the Ohio are twenty-two feet, and can be passed over by boats in high water only; which, however, does not happen more than two months in the year. To save expense and delay of portage past the falls, a canal has been constructed on the south side of the river, at great labour and cost. It is two miles in length, fifty feet wide, and forty feet deep, and is cut part of the way through solid limestone.

The water being high, we passed over the falls. It was a sublime scene. The water about Louisville moves slowly and smoothly; but as you draw near to the falls, it increases in velocity and power. You soon find yourself in an irresistible current; and you are anxious to know whether your pilots are well skilled in their profession: you look at them to see if they betray any fear; you find, while their attention is fixed, their countenances are serene. Your fears give way to the pleasure of the sublime. The boat shoots forward with amazing force and velocity, and very soon you find yourself gliding along in the wide-spread calm below.

The Ohio is a noble river, affording in its whole course romantic and beautiful prospects. It flows in a smooth and easy current, and is diversified on every side with rich bottom-land, rolling hills, and precipitous bluffs. These hills and bluffs, in many places, rise abruptly from the shore of the river, in other places they recede some miles, but in every part are in view; and so varied is the scenery, that there is no weariness caused by monotony. Nowhere has the hand of industry been wanting to add interest in passing through this part of the great western valley.

which gives a few interesting particulars of this extensive trade. "The whole number of hogs killed last year (says this correspondent) in the city and its vicinity, is ascertained to be above one hundred and twenty-three thousand. From the slaughter-houses, the hogs are conveyed in large waggons, that hold from twenty-five to forty, to the various packing houses, where they can pack, and have ready for shipment, *two hundred and fifty barrels of pork in one day*. It is indeed astonishing with what rapidity they put a hog out of sight, when once they get fair hold of him. As at the slaughter-houses, a perfect system is kept up; every man has his allotted duty to perform, and there is consequently no interference with each other; every thing goes on like 'clock-work.' When the cleaned carcasses are received, they are first weighed by the weigher, then passed to the 'blocking men,' who place them on the several blocks, when they are received by the 'cutters' (knives which act like guillotines), and are very quickly dispatched—the various qualities separated and thrown into their respective places. One man weighs for the barrels (two hundred pounds), and throws the meat into a 'salt box,' from which the 'packer' receives it; and when the barrel is packed, it is handed over to the cooper, who heads it. It is then bored, filled with strong brine, plugged, branded, and ready for shipment." The capital employed in this pork trade is estimated at two millions of dollars.

The most remarkable circumstance, and the most favourable, with regard to the peopling of Cincinnati, is, that its population contains contributions of almost every vigorous element that goes to constitute society. There are here few of the arbitrary associations which exist among the members of other societies. Young men come with their wives, in all directions from afar; with no parents, cousins, sects, or parties about them. There is an assemblage from almost every nation under heaven—a contribution from the sources of almost every country, and all unburdened, and ready for natural association and vigorous action. Like takes to like, and friendships are formed from congeniality, and not from accident or worldly design. Yet is there a tempering of prejudices, a mutual enlightenment, from previous differences of education and habits—difference even of country and language. Great force is thus given to any principle carried out into action by the common convictions of differing persons—and life is deep and rapid in its course."]

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Farms, and towns, and villages, evince the advantage that has been taken of the exuberance of the soil. The many swift-moving, panting steam-boats, show that industry furnishes the means of wide-extended and profitable commerce. One cannot but notice the difference in the taste and habits presented on the two sides of this river. Upon the Ohio side, New England modes and habits prevail. Upon the Kentucky side, the style of the rich Virginian planter is seen. Though almost all their buildings, except in villages, consist of logs, yet there are the customs of nobility kept up. You see a two-storey house, with two rooms upon each floor, and a wide, open, airy hall between. One of the lower rooms is a parlour, the other is a nursery, sleeping, and an eating room. Around this log-mansion are a cluster of log-cabins, the habitations of slaves. Open, frank hospitality characterises the Kentuckian, which is pleasing to a stranger.

Passed, on the 1st of April, out of the waters of the Ohio into those of the Mississippi. The Ohio spreads out into a narrow sea, and meets the Mississippi in the same form. Both appear to expand themselves into their most majestic forms, as though each was making an effort to claim the superiority; and when joined, they move on with united grandeur. We should expect, at the confluence of these two rivers, to find a busy village; but instead of such a place, there is only a whisky-selling tavern, around which are a few miserable huts.

To-day, a boy ten or twelve years old, playing about the machinery of the boat, was caught in it by the leg, and had he not been immediately seized and extricated by two men standing by, he must have been drawn wholly in and crushed to pieces. The bones were not broken, but the calf of the leg was distressingly mangled. There being no surgeon on board, I officiated in dressing his wounds.

Passed, on the 2d, Point Girardou, fifty miles above the mouth of the Ohio. It is pleasantly situated upon a bluff on the west side of the Mississippi. It has a fine prospect of the river, and might, under the hand of industry, become a desirable place; but the French who have settled in it are not an enterprising people, and it has the appearance of decay. We moved but slowly against the wind and current. Witnessed this evening a very striking scene—the fires of the prairies coming over the bluffs. The bluffs are 200 feet high, and extend one or two miles along the river. At a considerable distance they looked like an illuminated city, but as we approached and had a nearer view, the illusion was dissipated. The fires had got nearly over the bluffs, and curtained them with a moderately ascending blaze, drawn up on the elevations and let down in festoons in the ravines; and the counterpart reflected from the smooth waters of the broad Mississippi, added much to the beauty and grandeur of the prospect.

Made a short stay on the 3d at the landing of St Genevieve. The village is situated a mile back from the river, on the west side. It is inhabited almost entirely by French, who, in their customs and manners, are slow to depart from those established by their forefathers, who have long since passed away. It is amusing to see the manner they yoke their oxen, and to learn the reason they assign for so doing. The yoke is composed of a straight piece of wood, fastened to the back side of the horns by straps of leather. They say, that in this way they save the whole power of the ox; but that the yoke, bowed to the neck, and drawn back to the shoulder, loses the power of the head and neck. Their reasoning may satisfy themselves, but would hardly convince the thorough-going New England farmer.

To day had a view of Herculaneum, which is situated on the west side of the river, thirty-five miles below St Louis. It is almost surrounded by high precipitous hills, having only a narrow space for the village. There are here several shot-towers, placed on the brink of high bluffs, in which considerable

business is done. Large quantities of lead, which is brought from the mines, are sold and carried to distant markets.

In voyaging upon these waters, it is painful to see how few books of any value there are on board the steam-boats. Some novels are found, but the most of them are of a licentious character. It gave great offence to many, that we should have religious worship in the ladies' cabin, as we had by invitation. Complaints of obtrusion were made—"Obtruding religion—no place for such things." But profanity and gambling are apparently no obtrusion; they are always in time and always in place. Gambling is practised on board the steam-boats upon these waters to a very great extent. It is a favourite amusement with those whose minds are not sufficiently cultivated to find satisfaction in reading or intelligent conversation. The number of blacklegs who make gambling their business of life is great, and they are adepts in their profession. Their success depends very much upon their skill in cheating, and in deceiving the inexperienced.*

Arrived on the evening of the 4th at St Louis. This is a flourishing business place, situated on the west side of the Mississippi, two hundred miles above the mouth of the Ohio, and twenty miles below the mouth of the Missouri, in latitude 38 degrees 36 minutes north, and longitude 89 degrees 36 minutes west. St Louis very much resembles Albany, New York. The ground ascends for about half a mile from the river, and then spreads out into a widely extended plain, partly covered with shrubbery, behind which are open prairies. This place was settled by some French people before the year 1765. That year St Ange de Belle Rive, with a company from Fort Charles, took possession of the place. On the 4th of May 1780, the inhabitants were violently attacked by about one thousand Indians, and many were killed. The same year the first American-born citizen came into this place. In the year 1785, the Mississippi River rose twenty feet higher than usual, and did much damage. This river does not rise so high usually as those of less extent; and one reason, and probably the principal one, is, on account of its spreading over widely extended bottom-lands. In 1792 the first honey-bees ever known here came from the east. In 1814, the first steam-boat, the General Pike, ascended the river

* THE GAMBLERS' CONSTITUTION.

Whereas it is admitted by political economists and by some wealthy individuals, that employment of labour, even upon things which in themselves are useless, is praiseworthy, in that it 'ar-nishes employment for multitudes; and whereas this country is so fruitful, that should all be employed in productive pursuits, there would be more than a supply for our markets; and whereas we would be as great philanthropists as those who advocate useless labour to give employment to the lower classes of the community, and to keep up our markets; therefore resolved, that we, whose names are hereunto subscribed, do form ourselves into a society under the following constitution, viz.—

Article I. This society shall be called the Fraternal Gambling Society.

Article II. This society shall be composed of all shrewd or silly men, who, to the fortunes of chance, guided by cunning deceit, are willing to risk their money and spend their time in getting rich by short methods.

Article III. It shall be the duty of this society to spend their time in gambling in any such way as they may choose—by cards, dice, billiards, lotteries, horse-racing, &c. &c.

Article IV. It shall be lawful and honourable for any person belonging to this society, to cheat and defraud as much as he pleases, provided always he conforms to rules of honour and regulations specified in the by-laws which may be made from time to time.

Article V. Any person may withdraw from this society when he has lost all, to try his fortune in theft, highway-robbery, or to commit suicide, but not to enter upon any labour which might overstock our markets, under the penalty of receiving the scorn and ridicule of all whose interest it is to promote gambling; for it is a principle with us to grow rich by taking from each other's pockets, or in any way except productive labour.

to this place. It was a novel thing, and excited great admiration.

In the parts of the town built by the French, the streets are narrow. This may have been done to accommodate their propensity to be sociable, so as to enable them to talk from the windows across the streets. The French population, with a few exceptions, are Roman Catholics, noted for their indolence and dissipation. Gambling is their favourite amusement; and they have houses devoted to this object, with signs up, like the signs of whisky-venders. As gambling does not increase wealth, there are but a few rich, enterprising men among the French population. Drunkenness is not common here, and to abolish what exists, the temperance cause is doing much good. Eastern enterprise and influence are gaining ground since the town has been brought under the laws of the United States; and a new impulse is given to business. This is the central place in the west for the fur trade, which is carried on by the American Fur Company to a considerable extent; and also much business is done in lead, which comes from Galena. A great number of steam-boats and other water craft of various descriptions and destinations, are seen here at almost all seasons of the year. Adventurers, of almost every description of character and nation, come here, such as trappers, hunters, miners, and emigrants, as to a starting-point, to go into the still far west, many of whom seek a miserable fortune in the Rocky Mountains. The local situation of this town is such, that it will undoubtedly continue to be one of the first places for trade in the great valley of the Mississippi. There are five houses of worship, four Protestant and one Roman Catholic. The Catholic cathedral is built of stone, and is a large, expensive building. The Protestant influence is increasing, and there are here many active, devoted Christians, who exert a salutary influence upon the town and vicinity around. The population is fifteen thousand.

Found Dr Marcus Whitman here, who is appointed by the American Board of Commissioners for Foreign Missions to be my associate. He came through the central parts of Ohio, Indiana, and Illinois, and arrived a few days before me. On the 7th we had an interview with Mr Fontenelle, who takes charge of the caravan sent out by the American Fur Company. The caravan goes a very little beyond the Rocky Mountains, for the purpose of carrying out goods for the Indian trade, and for the supply of their men who are engaged in hunting and trapping in and about the mountains, and to bring back the furs which they have taken during the year. There are about three hundred men constantly employed in and about the mountains, and more than sixty who constitute the caravan. With a much less number it would not be safe to perform this journey, as there are hostile tribes of Indians on the way, namely, the Arickaras, the Crows, and the Blackfeet. Mr Fontenelle kindly offered to accommodate us with such advantages as may be afforded in his caravan. We found it necessary to leave this place to-day for Liberty, which is one of the most western towns in the United States. We were very busily employed in making preparation for the journey, and in calling upon and bidding farewell to Christian friends. There was a fire last night, which destroyed a very large livery-stable, in which we lost a horse, saddle, and bridle. The old cathedral, which was used for a store-house, was also burnt, and a very large quantity of crockery contained in it was destroyed in consequence.

VOYAGE UP THE MISSOURI.—FUR COMPANY'S CARAVAN.

At five o'clock P.M. went on board the steam-boat St Charles, Captain Shellcross, and ascended the river twenty miles; anchored at the confluence of the Missouri and Mississippi, and lay by till next morning, it

being dangerous to proceed in the night, on account of the many snags and sand-bars in the Missouri.

On the 8th, proceeded up the Missouri by rather slow progress, and made our first stop at St Charles, which is twenty miles above the confluence of this river with the Mississippi, and the same distance north-west from St Louis. This is a pleasantly situated village, upon the north side of the river. The country around is interesting, and the soil of superior quality. An enterprising intelligent population would make this one of the most desirable places in the west. Soon after we left the shore, a boy six years old fell overboard. The current being swift, and the boat under full way, there was no opportunity to save him. He was seen floating a short time; but before the yawl could be loosed from its fastening, and manned, he sunk and was seen no more. His mother was a widow, and with her family was removing from Kentucky to Franklin. The mother and the children lamented greatly and loudly.

Near the middle of the day, on the 9th, we struck a snag or rock, so deep beneath the turbid water that we could not tell which it was, and it became necessary to repair one of the wheels of the boat, which was much injured. This gave us an opportunity to go on shore. Several of my fellow-voyagers and myself ascended one of those high bluffs which frequently skirt this river. This was done by climbing on all-fours up an elevation of several hundred feet. Here we had a delightful view of the surrounding country, with its intermingled prairie and woodland, its cultivated spots, and its hills and dales. But in attempting to return, a new difficulty interposed. I said we ascended on all-fours—could we return in the same way? We were compelled, in fact, by descending backwards, to use much caution; and letting ourselves down by the grass, or sometimes by a shrub or tree, and assisting each other, we came safely to the shore. We also went to a place, some distance below this, where Lewis and Clarke lay by three days, waiting a better state of water. They encamped under a shelving rock, which is composed of white quartzose sand, of excellent quality for making flint-glass, equal to that found above Pittsburg. Saw many wild turkeys along the uninhabited shores.

Stopped, on the 11th, at Jefferson City, the capital of the state. It is situated on the south side of the river, upon a high eminence, a little above the Osage River. It has a great name for so small a place. The state-house is of a size which would be decent for a small academy; and the governor's house would do very well for a common farmer's house in the country, but is hardly such as we should expect for a governor in Jefferson City. But the state of Missouri is comparatively new, and this place may in time support its name.

Sabbath, 12th.—Kept in my state-room, and endeavoured to observe this sacred day in a becoming manner.

Monday.—Passed Boonsville and Franklin, small villages, with a country of rich land around them, which, when brought under good cultivation, must raise these villages in importance. The scenery up this river is sufficiently diversified to excite interest and to charm. The trees along the shores are mostly oak and cotton wood, with some hackberry and buckeye. The soil is free and rich. The river is constantly washing away and forming islands. Sand-bars and snags are so common, that, by becoming accustomed to them, we hardly think of danger. It is interesting to see how easily and how deep the trees take root in the rich soil along this river. Frequently, where the banks are washing away, the roots of the trees are exposed to full view; and generally there is only a large central root, descending ten or twelve feet, with small ones branching out, presenting the appearance of an inverted cone.

Found the steam-boat Siam, Captain L. at Chariton,

light, on account of the Missouri. Missouri by rather up at St Charles, influence of this same distance pleasantly situated the river. The soil of superior population would be in the west. Six years old fell, and the boat was to save him. before the yawl was manned, he was a widow, from Kentucky children lamented

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on board of which the St Charles put her freight and passengers, and returned; both boats having so far discharged their freight that one could proceed with what was remaining. Having got under way, the boat ran upon a sand-bar, which gave it a sudden whirl about, apparently threatening a disaster; but the quicksand of which the bar was composed soon washed away, and we went ahead again. Running aground in this river is a very different thing from what it would be in most waters; for the bars are so generally formed of quicksand, that in most instances the current around the boat sets all clear.

Soon after getting under way, on the 16th, we ran upon a bar where we were detained two and a half hours; and so frequently were we upon bars, that we made only five miles before one o'clock p. m. Called at Lexington. The village is pleasantly situated one mile back from the landing, and is surrounded by a fine country. We made only about fifteen miles head-way to-day, which is so slow, that it would be more pleasant travelling by land; more especially as we should then be free from imprisonment with such shockingly profane swearers and gamblers, most of whom are intemperate.

19th.—Another sabbath on board the steam-boat. How great a contrast to the sacredness of the day when it is enjoyed in the Christian family circle, or in the manner prescribed for its observance!

While continuing our voyage, about the middle of the day, the captain and his men appeared to be given up to blind infatuation. The Siam was a new, well-built boat, had four boilers, and it was her first season. There was therefore no reason why she should not have performed her voyage steadily and in safety. But, from a disregard for any thing but extreme speed, the captain set no bounds to the raising and applying of steam, and, as I observed that ardent spirits were lavishly used, I apprehended the worst consequences. Soon the disaster came, but it proved less extensive than I feared: the main shaft, which was large and made of iron, broke, and in an instant our progress was interrupted.

Monday, 20th.—This day was spent in endeavouring to find some remedy for the disaster, but in vain. It only remained to discharge the cargo of the steam-boat upon the shore, let her passengers shift for themselves, and return with one wheel, like a cripple-winged fowl. Two miles above us lay the steam-boat Nelson, upon a sand-bar, high and dry. She ran aground upon the sabbath, and being left by a freshet in the river, is waiting for another to take her off. Our captain remarked at dinner to-day, that most of the accidents which happen to steam-boats take place on the sabbath, and that he did not believe it would be long before they would not run on that day. We engaged a man to take us in a waggon to Liberty, and towards evening went out into a small neighbourhood of Mormons, where we lodged. They had fled from Jackson county, which they call their promised land, and to which they say they shall return.

Rode on the 21st, twelve miles to Liberty, through a very pleasant and fertile country, thinly inhabited, well supplied with woods, and sufficiently undulating and hilly to render it healthy. It was at that opening season of the year, when nature, arousing herself from the sleep of winter, appears with renovated beauty. Not only man, but flowers, and trees, and birds, seemed to enjoy the season and the scene. I was much charmed with the wood-duck (*A. Sponsa*), which here were numerous—the variety of its colours seemed adapted to the beauty of the scenery; while the nimble deer alternately cropped the rich herbage, or frolicked about in mingled timidity and delight.

Liberty is a small village, situated three miles north of the river, and is the county town of Clay. It has a court-house built of brick, several stores which do considerable business, a rope-walk, and a number of decent dwelling-houses.

Continued at Liberty about three weeks, waiting for the caravan to get in readiness. At this place it forms; men, horses and mules, and waggons, are collected and equipped; and here commences the long journey for the distant west. While we remained here, we had an opportunity to collect much information from those who have been to and beyond the Rocky Mountains, in regard to the country, mode of travelling, and concerning the various Indian tribes on the way. Saw Captain Ford and Lieutenant Stein from Fort Leavenworth. They are both professors of religion, and appear to be well acquainted with the Indian country. Lieutenant Stein has been much among the Indians—was out with the dragoons the last year—was among the Pawnee Picts, of whom he gives a very favourable account, and thinks the way is prepared to establish a mission among them with fair prospects of success. He also thinks the way is prepared, or is preparing, for a mission among the Camanches, who heretofore have been hostile, but now wish for peace and trade with the Americans. Saw also a Mr Vaun of this place, a Baptist professor, who has made two trips to Santa Fe, and has resided two years in that place. He gives a very favourable account of the Navahoes, a tribe who number about two thousand warriors. Their country lies between the head waters of the Rio Del Norte and the eastern branches of the Rio Colorado. They carry on agriculture to a very considerable extent; have large herds of cattle and horses, and flocks of sheep; they do much in domestic manufactures; and have houses of good construction. They are friendly to the Americans, but not to the Spaniards. He also speaks well of the Paches, or Apaches, a small tribe on the Del Norte, towards Old Mexico. These have been at war three years with the Spaniards.

Saturday, May 9th.—Rode twenty-six miles to Cantonment Leavenworth, which is situated on the west side of the Missouri River, nearly twenty miles out of the United States. The way is through a fertile section of country; part of the distance is an open prairie, other parts are beautifully wooded, and the whole is well adapted to cultivation.

I preached three times on the sabbath, and most of the people of the garrison assembled, and gave good attention. There are a very considerable number of professors of religion attached to this station, but they have no chaplain to teach and lead them in their devotions, which is a deficiency in our military establishments. Colonel Dodge and some of the other officers appear disposed to maintain good order, and I should think they exert a salutary influence. I had an opportunity, before I returned to Liberty, to take a view of the fort and adjacent country. There is much here to captivate. The buildings of the Fort are situated within an enclosure, around a large beautiful square, which is covered with green grass and adorned with shady trees. The whole is on an elevation of a few hundred feet, and has an interesting prospect of the majestic river flowing on silently below. The fertile country around presents a wide and fine prospect, and when settled by an industrious population, will equal the most favoured parts of the earth.

Liberty, and the country around, is inhabited by people of considerable enterprise, and when it shall be brought under Christian influence, there will be few places more inviting. There is but one Presbyterian minister in this county, the Rev. J. S. Y., a man of talents and very respectable attainments, and who is exerting a good influence. The Baptists in this section of the country are unlike those of the east. They are opposed to the benevolent operations of the day. Elder H., the pastor of the church in this place, invited the Rev. Mr Merrill, a Baptist missionary, located among the Otoe Indians of the Platte, and myself, to preach for him the first sabbath after our arrival. His people objected, for fear Mr Merrill would say something about the cause of temperance, or missionary effort.

and Elder H. had to withdraw his invitation. They profess to act from Christian principles in refusing to give their minister any thing for support, lest they should make him a hireling.

It is amusing to observe the provincialisms which are common in this part of the country. If a person intends to commence a journey some time in the month, for instance, in May, he says, "I am going in all the month of May." For a large assembly of people, they say, "A smart sprinkle of people." The word "balance," comes into almost every transaction: "Will you not have a dessert for the balance of your dinner?"—"to make out the balance of his night's rest, he slept until eight in the morning." If your baggage is to be carried, it will be asked, "Shall I *tote* your *plunder*?" This use of the word plunder is said to have originated in the early predatory habits of the borderers. They also speak of "a mighty pleasant day"—"a mighty beautiful flower"—"mighty weak." A gentleman, with whom I formed some acquaintance, invited me, when I should make "an outing" for exercise, to call at his house, for his family would be "mighty glad" to see me.

During our continuance in this place, we were hospitably entertained at the house of J. B. Esq., one of the judges of the county court. We felt under many obligations to him and Mrs B., not only for their liberality, but also for the privilege of retirement in so kind and intelligent a family. Nor would we be unmindful of the hospitality shown us by the Rev. Mr and Mrs Y.

May 15th.—All things being in readiness, we commenced our journey for Council Bluffs, directing our course north-west. We did not get to-day beyond the boundaries of the United States; and for the last time, for a long period to come, I lodged in the house of a civilised family.

16th.—Travelled to-day twenty miles, which brought us beyond the limits of civilisation, and into the Indian country. Encamped on a prairie surrounded with wood. The sensations excited by the circumstances of our situation were peculiar, and such as I had not before felt: in a wilderness, inhabited by unseen savages and wild beasts, engaged in setting our tent, preparing supper with only a few articles of furniture, the ground for our chairs, table, and bed. But all was conducted in good style; for I would not dispense with attention to decencies, because beyond the boundaries of civilisation, and having adjusted every thing in good order, and offered up our evening devotions, we retired to rest. But how to adjust all the anxieties and feelings of the mind, so as to obtain the desired repose, was a more difficult task.

On the 17th, crossed over the East or Little Platte, which is a very considerable river, and spent the sabbath with Mr Gilmore, a Methodist professor, and governmental blacksmith for the Ioway Indians. Saw many Indians of the Ioway, Sioux, and Fox tribes. Among these, a Fox Indian and his wife were noble-looking persons, having their faces painted, the man's entirely, and the woman's in stripes, with unmixed vermilion. They felt too important to be seen noticing what was transpiring around, and seemed to think themselves the only objects to be noticed. Here is an excellent fertile tract of country, and nothing discouraging for a missionary station, except the contaminating influence of vicious white men. They wish to cultivate their land, probably more from necessity than on any other account; for their game is mostly gone. One of them came to Mr Gilmore to get some ploughs, and remarked, "It is hard work to dig up our ground for corn by hand." The Sioux here are only a small band who would not join Black Hawk in his war against the United States, and who are now afraid to return to their own country. The condition of these Indian is becoming more and more wretched; for while they have not the knowledge, the means, nor much of the incitation, necessary to cultivate their lands advan-

tageously, they have an insatiable thirst for ardent spirits; and there are enough of unprincipled men on our frontiers, who, for the sake of gain, will supply them with the means of drunkenness and destruction.

On Monday, rode only twelve miles to Blacksnake Hills. Left Mr Gilmore with kind feelings, and shall gratefully remember his hospitality. At Blacksnake Hills, Mr Rubedoux has a trading post, and an uncommonly fine farming establishment on the Missouri River. His buildings are on a small rise of land, having a delightful prospect in front of more than a thousand acres of open bottom land, lying along down the river, and hills on the north and east partially covered with woods. What has not nature wrought without the labour of man? The herds of cattle and other domestic animals have as wide a range as they choose, and fences are only necessary to prepare fields for cultivation.

The Indians here have a singular mode of disposing of their dead. A scaffold is raised about eight feet high, upon which the dead are placed in rudely constructed coffins overspread with skins.

I preferred encamping out to sleeping in the house, where I might have been subjected to many kinds of annoyances. Obtained a good supply of milk.

For several days nothing important occurred. On the 22d, we crossed the Nodaway River with a raft, to construct which, and get all things over, took most of the day. To construct a raft, we collect a number of dry logs, fasten them together side by side with bark stripped from elm trees; some few men swim across the river, taking with them one end of a rope, while the other is fastened to the raft; it is then shoved off, the men upon the other side of the river pulling upon the rope. The raft is generally drifted considerably down stream before it is brought to land upon the opposite shore. In this manner they crossed and recrossed, until the baggage was carried over. Then follows the swimming over of the horses, which is attended with noise enough—hallooing of men, snorting of the horses, and throwing sticks and stones to prevent them, after having gone part of the way over, from returning.

We saw many elks, but they were too wary to be approached and too fleet to be chased, and our hunters were not sufficiently successful to obtain any. They are very large, and when their horns are on, make a very majestic appearance. We frequently found their horns on the prairie, some of which were four feet long, with large wide-spreading branches.

Sabbath, 24th.—Passed over a brook near which we had encamped the evening before, and remained for the day, while the caravan went on. The movements of the caravan are so slow, that we felt confident we could overtake it without any difficulty; and there being no danger from hostile Indians, we considered it our duty to rest on this holy day. The day was very warm for May, the thermometer standing, at two in the afternoon, at 88 degrees.

Monday, 25th.—Overtook the caravan before night. Crossed the south branch of the Neshabotana on a raft. Some of the men of the caravan, if not all, were much displeased because we did not travel with them on the sabbath. To express their displeasure, they cut some of the barks with which the raft they had made was bound together, and set it adrift. Providentially, it did not drift far before it lodged against a tree, and, without much loss of time, we repaired it and passed over.

On the 26th, came to the main branch of the Neshabotana, and commenced making a raft, the finishing of which and crossing took most of the following day. The soil of this part of the country is rich, and the grass for our horses excellent; but there are none here to till the ground, nor to gather in the ten thousand tons of hay which might be made from the spontaneous growth. This part of the country does not yet answer the end for which it was created. The time

will come, when a dense population will cover this country, who will render the sacrifice of prayer and praise to our God.

On the 28th, we rode eleven miles, and came to the north branch of the Neshnabotana. After we had made a raft, we had a very difficult time of crossing. The water was continually and rapidly rising, and before we had got across, the banks were overflowed to a considerable depth: the alluvial soil was rendered too soft to sustain our horses, and they sunk so deep that they could not get along. After searching for a long time, a place was found sufficiently hard to bear up our animals when unloaded. We had to carry our baggage upon our shoulders about fifteen rods, part of the way up to the middle in water, going forward and returning, until we arrived at better ground; and then we had to ride one mile to the dry prairie in water one and two feet deep. We rejoiced to find ourselves once more on firm footing, and encamped by a stream of clear water, which is rare in this part of the country, and especially at this season of the year. The waters of all this portion of country, especially of the Missouri River and its large tributary streams, are very turbid, owing to the nature of the soil over which they pass. A full of water, standing half an hour at the seasons of freshets, will deposit three-eighths of an inch of sediment; and yet the water, when settled, appears to be of good quality.

Our mode of living, from day to day, had already necessarily become uniform. Dry bread and bacon constituted our breakfast, dinner, and supper. Our bacon we cooked, when we could obtain wood for fire; but when "out of sight of land," that is, when nothing but green grass could be seen, we ate our bacon without cooking. A very few of the simplest articles of furniture were sufficient for our culinary purposes. The real wants of life are few, artificial ones are numerous.

30th.—Drew near to Council Bluffs, and passed down from the high rolling prairie, through a vale two or three miles long, and half a mile wide, into the rich alluvial and widely extended valley of the Missouri, through a section of country of uncommonly interesting scenery. The mounds, which some have called the work of unknown generations of men, were scattered here in all varieties of forms and magnitudes; and thousands in number, and perhaps I may say ten thousands. Some of these mounds were conical, some elliptical, some square, and some were parallelograms. One group of these attracted my attention more than any others. They were twelve in number, of conical form, with their bases joined, and twenty or thirty feet high. They formed about two-thirds of a circle, with an area of two hundred feet in diameter. If these were isolated, who would not say they are artificial? But when they are only a group of ten thousand others, which have as much the appearance of being artificial, who will presume to say they are the work of man? But if they are the work of art, and attest the number, the genius, and perseverance, of departed nations, whose works have survived the lapse of ages, we would interrogate the authors; but no voice replies to ours. All is silent as the midnight grave. "The mind seeks in vain for some clue to assist it in unravelling the mystery. Was their industry stimulated by the desire to protect themselves against inroads of invaders, or were they themselves the aggressors?" Are they the monuments of western Pharaohs, and do they conceal treasures which may yet be brought to light? There is nothing plainer than that they were never designed as works of defence. But some, while they admit they were not designed for offensive or defensive operations of belligerent powers, suppose they were erected as "mausoleums, and that the difference in their size was intended to convey an idea of the difference in the relative importance of those whose bones they cover." If this theory be true, the La Trappe on the Mississippi, which I had an opportunity of examining on my

northern tour, which is as much as one hundred and fifty feet high, and covering about six acres, must enclose mighty bones, or the bones of a mighty monarch. I would not be understood to dissent from the belief that there are any artificial mounds in the great valley of the west, but I believe there is a great mistake upon this subject. It is said, by those who advocate the belief that they are the work of ancient nations, that they present plain evidence of this, from the fact that they contain human bones, articles of pottery, and the like, which evince that they were constructed as burying-places for the dead. That some of them have been used for burying-places, is undoubtedly true; but may it not be questionable whether they were made, or only selected for burying places. No one, who has ever seen the thousands and ten thousands scattered through the valley of the Mississippi, will ever be so credulous as to believe that a five-hundredth part of them are the work of man.

Crossed the Maragine River, which, though very deep, was not so wide but that we constructed a bridge over it. Made our way many miles through the rich bottom lands of the Missouri, and crossed this noble river over against Bellevue, in a large canoe, and swam our horses and mules across, which, considering the width of the river and the strength of the current, required much effort. Went to the agency house, where I was happy to find brethren Dunbar and Allis, missionaries of the Pawnees, under the direction of the American Board of Commissioners for Foreign Missions. There is a Baptist mission here, composed of the Rev. Moses Merrill and wife, Miss Brown, and a Christian Indian woman, a descendant of the Rev. D. Brainard's Indians. They are appointed by the Baptist Board to labour among the Otoe Indians, about twenty-five miles from this place, on the River Platte. These Indians are away from their intended residence, about half the time, on hunting excursions.

A little more than half a mile below the agency, the American Fur Company have a fort, and in connexion with which, they have a farming establishment, and large numbers of cattle and horses, a horse power-mill for grinding corn, &c.

INDIAN TRIBES ON THE MISSOURI—LIFE IN THE PRAIRIES.

We continued in this place three weeks, waiting the movements of the caravan, which were long in getting prepared for their mountain-journey. During our stay here, I frequently walked over the hills bordering upon the west of the valley of the Missouri, to enjoy the pure air of the rolling prairies, and to view the magnificent prospects unfolded in the vale below. From the summit of those prominences, the valley of the Missouri may be traced until lost in its winding course among the bluffs. Six miles below, is seen the Papillon, a considerable stream from the north-west, winding its way round to the east, and uniting with the Missouri, six miles above the confluence of the Platte, coming from the west. These flow through a rich alluvial plain, opening to the south and south-west as far as the eye can reach. Upon these meadows are seen feeding some few hundreds of horses and mules, and a herd of cattle; and some fields of corn diversify the scenery. The north is covered with woods, which are not less important than the rich vales. But few places can present a prospect more interesting, and when a civilised population shall add the fruits of their industry, few will be more desirable.

In respect to efforts for the religious instruction and conversion of the Indians, I am convinced, from all I can learn of their native character, that the first impressions which the missionary makes upon them are of paramount importance in their bearings on successful labours among them. In things about which they are conversant, they are men; but about other things they

are children, and like children, the announcement of a new subject awakens their attention, their curiosity, and their energies; and it has been remarked by a Methodist missionary who has laboured among the Indians, that many seemed to embrace the gospel on its first being offered, and that those among the adults who failed to do so were rarely converted. If from any motives, or from any cause, instruction is delayed, and their expectations are disappointed, they relapse into their native apathy, from which it is difficult to arouse them.

We had an opportunity, whilst we continued in this place, to collect much information about the Indians in the Sioux country from Major P., the agent appointed by government to the Yanktons, a band of the Sioux. He appears to be not only intelligent and candid, but also well disposed towards Indian improvement. The following is the substance of the information which he gave us in regard to several tribes to the north and north-west of this place:—That the Omahas are situated upon the Missouri, about one hundred and fifty miles above this place, and number about two thousand. They have been well disposed towards the whites, but, owing to their intercourse with traders and trappers, and injuries which they have received from them, they are becoming more vicious in their habits, and less friendly. And yet, kind treatment would conciliate their favour; and there can be little doubt that a mission might be established among them with fair prospects of success.

The Yanktons are an interesting band of the Sioux, of about two thousand people. Their village is to be located on the Vermilion River, where it unites with the Missouri from the north. Major P. thinks this would be a very eligible place for a missionary station, and says he will do what lies in his power to aid such an enterprise.

The Ponca Indians on the south side of the Missouri, at the confluence of the L'eau-qui-coure, number six or eight hundred, and speak the same language as the Omahas.

The region of country, from the mouth of the Big Sioux River, and that on the south of the L'eau-qui-coure, as high as the country of the Mandan Indians, may be classed under the general head of the Sioux country, and is inhabited by the following bands of Sioux—namely, the Yanktons, already mentioned, Santas, Yanktonas, Tetons, Ogallallahs, Siones, and the Hankpapes, who course east and west from the Mississippi to the Black Hills, and sometimes as far south as the River Platte. The real number of the relative bands cannot be correctly ascertained, but probably it is from forty to sixty thousand. Their habits are wandering, and they rely exclusively upon the chase for subsistence. Their principal trade is in buffalo robes. The traders have for many years maintained a friendly intercourse with them, and, generally speaking, they are much attached to white men.

The Mandans are a much more stationary people than almost any other tribe in this whole region of country, and the opportunity to establish missionaries among them is good; but on account of repeated ill treatment which they have experienced, they are beginning to grow suspicious, and are losing confidence in white men.

Our stay in this place was protracted much beyond our expectations. Two weeks after our arrival, the spasmodic cholera broke out with a great degree of malignancy. The weather was very warm, and there were showers from day to day. The habits of the men, and their imperfect accommodations, probably had a tendency to induce the disease. Three died, and undoubtedly the mortality would have been greater, had it not been for the blessing attending the assiduous attention of Dr Whitman, my associate, and the free use of powerful medicines. And had it not been for his successful practice, the men would have dispersed, and the caravan would have failed of going to the place

of rendezvous. This was plainly seen and frankly acknowledged. God in mercy provided the remedy before he inflicted the scourge. This alarming disease was the means of urging our departure from this place sooner than we otherwise should have done. It was necessary to move forward to the prairies, as the only prospect of escaping the further ravages of the disease. Not a single new case occurred after we recommenced our journey.

Whilst we remained at Bellevue, a man named Garrio, a half-blood Indian chief of the Arickaras, was shot under very aggravated circumstances. Garrio and his family were residing in a log-cabin on the Papillon River. Six or seven men went down to his house in the night, called him up, took him away half a mile, and shot him with six balls, scalped him, and left him unburied. The reason they assigned for doing so was, that he was a bad man, and had killed white men. If he was guilty, who authorised them to take his life? The Arickara nation will remember this, and probably take revenge on some innocent persons. This, I apprehend, is the way Indian wars are produced. While we charge the Indians with inveterate ferocity and inhuman brutality, we forget the too numerous wrongs and outrages committed upon them, which incite them to revenge. They cannot apprehend and do justice to such offenders. Or, if they could, would it not be published as a gross Indian murder and aggression, and a war of extermination be commenced against them? When Indian offences are proclaimed, we hear only one side of the story, and the other will not be heard until the last great day.

Monday, June 22.—After so long delay, we recommenced our journey for the west. The Black Hills are to be our next stopping place. The caravan started yesterday. We passed over a rich extensive prairie, but so poorly watered, that we did not find a stream of water through the whole day. In the afternoon we had to ride in a heavy, cold rain, in consequence of which I became much chilled. Overtook the caravan, and encamped before night on a high prairie, where we could find but little wood, and it was difficult to make a fire. We had some coarse bread made of corn, and some bacon, for supper. The change from the comforts to the bare necessities of life was trying; but when I had wrapped myself in my blankets, and lay down upon the ground to repose for the night, I was comfortable, and felt thankful to God for his goodness. Being now beyond all white inhabitants, in an Indian country, and not knowing what the eventual future might unfold, I thought I could give up all my private interests for the good of the perishing heathen, if I could be instrumental in promoting their temporal and eternal welfare. Come life or death, I thought I could say, "Thy will be done." Felt strong confidence that God would protect and provide for us, and derived great consolation from the promise, "Lo, I am with you always." The very pelting of the storm upon our tent had something in it soothing, and calculated to excite the feeling that God was near.

On the 23d, the storm still continued, and we did not remove our encampment. Towards noon on the 24th, went forward on our way, and crossed the Papillon River, which occasioned much delay to get our baggage, waggons, and animals over. We did not find a suitable place for encamping until about sunset, where we could be accommodated with wood and water; and before we could pitch our tent, a thunder-storm, which had been gathering for some time, came down upon us with great violence, accompanied with wind and hail. The animals of the caravan fled in different directions, some packed and some unpacked. I had barely time to unpack my mule and let him go, and it was with much difficulty I could hold my horse, which had become almost frantic under the beating hail, nor did I escape without some contusions. The lightning was very frequent, and the thunder was almost one continual roar. After a while, the fury of

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the storm abated, and in the dark we pitched our tent, and got our baggage into it, but were not able to make a fire. We took such supper as we could provide with our coarse bread and bacon, without light and without fire, and laid ourselves down to rest. During the night there were several showers; and the water began to find its way under our tent. Got a little sleep towards morning, and arose somewhat refreshed.

The morning of the 25th was very pleasant, and afforded a good opportunity to dry our baggage, and for the people of the caravan to collect together their goods, which were scattered over the prairie. After having spent the forenoon in drying and adjusting them, we went forward and arrived at the Elkhorn, a very considerable river. For conveyance over this river, we constructed a boat of a waggon body, so covered with undressed skins as to make it nearly water-tight. The method was very good, and we commenced crossing, but night came on before we finished, and therefore we encamped on the east side. The country here is excellent, and tolerably well supplied with wood.

On the 26th, continued carrying over our baggage, and got all over by mid-day, after which we travelled ten miles up the Elkhorn, and stopped for the night.

On the 27th, arose very early and pursued our journey, and made good progress until three p.m., when we met Messrs Campbell and Sublette with a small caravan returning from the Black Hills. When mountain traders meet under such circumstances, there must be mutual exchanges of friendship more ceremonious and complicated than can be gone through with in the passing "how do you do?" The two caravans encamped in due form, and at a respectful distance from each other.

Sabbath, 28th.—The caravans stayed here through the day. This gave us an opportunity to rest, and to attend to devotional exercises in our tent.

On the 29th, passed over, and travelled a good distance up Shell Creek, into a district of country possessed by the Otoes on the east and the Pawnees on the west. For about twenty-five miles since we crossed the Elkhorn, and between this river and the Platte, which are about ten miles apart, there is not a single hill. It is rich bottom-land, covered with a luxuriant growth of grass. No country could be more inviting to the farmer, with only one drawback, the want of woodland. The latitude is sufficiently high to be healthy; and as the climate grows warmer as we travel west, until we approach the snow-topped mountains, there is a degree of mildness not experienced east of the Alleghany Mountains.

We were awakened on the 30th, at the first breaking of the day, by the call, "Out, out; gear up your mules." We travelled until one o'clock p.m., more than eight hours, when we halted and breakfasted. We went again on our way, and came to the Loups Fork of the Platte, and stopped for the night. Most of the country over which we travelled to-day was a rolling prairie. There is nothing in this section of country to interest the geologist. I did not see a single stone after passing the Papillon to this place, excepting a few small ones at the place where we crossed that stream, and which, on that account, is called Rock Ford. It is one of the peculiarities of the dialect of the people in the westernmost states, to call small stones *rocks*; and therefore they speak of throwing a rock at a bird, or at a man. There are no forests in these western regions. The meadows spread out almost without bounds. There are only here and there some clumps of trees; and the rivers and smaller streams are skirted with cottonwood, elms, and willows. Whatever propriety there once was, there is none now, in calling the Indians children of the forest. The thermometer stood to-day, at noon, at 81 degrees.

Wednesday, July 1st.—Rested last night as quietly as I should have done in a civilised country and upon a good bed. We have a small tent made of coarse

cotton cloth, forming a cone. After setting this, we stow away our baggage so as to leave a space in the centre for our lodgings. My bed is made by first spreading down a buffalo skin, upon this a bear skin, then two or three Mackinaw blankets, and my portmanteau constitutes my pillow.

We proceeded to-day a few miles up the Loups Fork, and crossed over at a good fording place, such as we did not expect to find. The river here is nearly a mile wide. After going a few miles up the river, we halted for the night. The manner of our encamping, is to form a large hollow square, encompassing an area of about an acre, having the river on one side; three waggons forming a part of another, coming down to the river; and three more in the same manner on the opposite side; and the packages so arranged in parcels, about three rods apart, as to fill up the rear and the sides not occupied by the waggons. The horses and mules, near the middle of the day, are turned out under guard, to feed for two hours; and the same again towards night, until after sunset, when they are taken up and brought into the hollow square, and fastened with ropes twelve feet long, to pickets driven firmly into the ground. The men are divided into small companies, stationed near the several parcels of goods and the waggons, where they wrap themselves in their blankets and rest for the night; the whole, however, are formed into six divisions to keep guard, relieving each other every two hours. This is to prevent hostile Indians from falling upon us by surprise, or from coming into the camp by stealth for the purpose of plunder. We were permitted, by favour, to pitch our tent next to the river, half way between the two wings, which made our situation a little more retired.

Nothing important on the 2d. On the 3d, passed the village of the Tapage and Republican Pawnee Indians. These Indians have buildings which appear substantial and adapted to comfort.* Many of the Pawnee Loups came to us, and received us with great civility and kindness. Big Axe, their second chief, had charge of this party. He is a man of dignified appearance, and his countenance is expressive of intelligence and benevolence. He is very friendly to white men. These Indians were going out upon their summer hunt, and upon the same route we were pursuing, and were not willing we should go on before them, lest we should frighten away the buffaloes.

These Indians manifest their friendship by inviting us to feasts; and as we may attend half a dozen in a day without being surfeited, an explanation may not be out of place. Big Axe gave the first invitation. It

* ["The Pawnee village stands in a prairie, at the foot of a long range of hills, and within about fifty yards of the River Platte, which, at this place, is about two miles broad, and very shallow (as the river's name imports), being constantly forded by the squaws, who visit the different islands, and obtain from them the only fuel and building material which the country here affords. The lodges in the town are numerous, and built close together, without the least regard to regularity; are hemispherical in shape, and covered with earth to the thickness of several feet. They vary in height from twenty to thirty feet; and some are nearly ninety feet in diameter. The large circular or dome-like roofs of the buildings, are supported from the interior, by pillars formed from the upright trunks of trees; and large berths, or cribs, for sleeping, are ranged around the interior, against the wall of the building. In the centre, a hole is dug to contain the fire, the smoke of which is permitted to eddy through the apartment, and escape at its leisure by a perforation in the roof, which at once serves as a chimney and a solitary window to let in the light. On account of the scarcity of wood, several families congregate together in the same lodge, and are seen, throughout the whole day, lounging and sleeping before the fire, or gorging themselves from the large kettle, filled with buffalo flesh, which is perpetually over the fire. Upon entering the village, we found the tops of the lodges completely covered with women and children, whilst the area in front of the chief's dwelling was equally crowded. When we reached the front, the chief, who had ridden in advance of the party, stepped from the dark passage, which formed the entrance to his abode, to meet us."—Washington Irving.]

is not customary for those who provide the feast to sit down with their guests; therefore Big Axe and his associates sat in dignified silence on one side of the lodge, while those of us who partook of the feast occupied the centre. The daughters of Big Axe served us on this occasion, and bountifully helped us with boiled corn and beans. Such are their customs, that, to avoid giving offence, we must eat all that is set before us, or take it away; and Mr Fontenelle took what remained. In the evening we were invited to two others. The first consisted of boiled corn and dried pumpkins, and the other of boiled buffalo meat. I took away what remained. We also gave the principal chiefs a feast, setting before them all the variety which our bacon and coarse bread could furnish, having it in our power to add a dish of coffee, of which luxury we partook for this time only on our whole journey.

Amidst the uniformity of the prairies, there is some agreeable variety. It was interesting to see the various beds in which the river has run, and which it has forsaken while it has formed new ones. Formerly, perhaps but a very few hundred years ago, this river ran a hundred feet higher than at present; and it is this process which renders these rivers so very turbid. The water of Loups Fork, however, comparatively speaking, is quite clear. The botany of this section of country is very interesting. Since crossing the Elkhorn, I have noticed nine different species of grass, most of which are entirely new. The flowering plants are very numerous and beautiful, and especially the rose, which is found of almost every hue. Thermometer, at noon, 30 degrees.

July 4th.—This is a day of great noise and bustle in the States. Orators speak of the deeds and achievements of our forefathers; their audiences catch the spirit of patriotism. Not so with our company. Having almost expatriated themselves, they had forgotten their nation's birth-day; and knowing that their days of indulgence would be seasons of revelling, I forbore to remind them of it. How suitable would be a rational religious expression of gratitude to Heaven, instead of the confusion and riot which are the common demonstrations of joy on such occasions.

Sabbath, 5th.—The caravan went forward a few miles and encamped. The Indians were constantly calling at our tent through the day. It was painful to witness their poor degraded condition, ignorant of God and salvation; while we, not knowing their language, were not able to point them to the Saviour, nor to teach them their obligations to their Maker, and their duty to turn to him with their whole heart. I sincerely hope that the Pawnee mission may prosper; that the system which Messrs Dunbar and Allis have adopted, of following the Indians in their wanderings and living with them in their own fashion, may be persevered in, until their teaching and influence are felt, and the Indians shall locate themselves upon their lands, under the influence of Christianity and civilisation. The mode which Messrs Dunbar and Allis have hitherto practised, appears to be the right one, and must be generally adopted, to bring the numerous wandering nations and tribes to the knowledge of Christ.

It is all important that the missionary be able to speak to the heathen in the language wherein they were born. It is also important that the Indians settle down and cultivate the soil: but how can they be induced to do this before they are taught? Do any say, by an interpreter? An interpreter may be employed for a while, but the missionary must become, as soon as possible, his own interpreter. And why can he not learn the Indian language as well as the trader and hunter? He can, if he will exercise as much self-denial.

On the 6th, left the Loups Fork very early in the morning, in company with the Pawnees, and directed our course south-west for the Platte River. Towards night we had a thunder-storm with heavy rains, which continued through most of the night; but under our

tent we kept dry, and slept so soundly, that we had our meat stolen from us without being awakened. Though only about six pounds, it was, in our circumstances, a sensible loss.

After we came to the Platte, we pursued our way up the river, which is broad, but not very deep, as its name indicates. The country begins to diminish in fertility, but still is very good. We were prevented from making the progress we might have made, if the Indians would have permitted us to leave them. The men of the caravan began to find fault with the delay, and had reason to do so, on account of the want of food, having nothing to eat but boiled corn, and no way to obtain any thing else before finding buffaloes.

The intellectual powers of these Indians are very good, but need cultivation. They are fond of ornaments and variety, and not having the means of gratifying their vanity, as civilised people have, they resort to almost any thing to decorate their persons, such as porcupine quills, beads, wreaths of grass and flowers, brass rings upon their wrists, birds' feathers, and claws of wild beasts; the claws of a grizzly bear are an ornament of the first order, and the tails of white wolves are in high estimation. But their most universal and particular ornament is painting their faces with vermilion.

These tribes, though possessing many amiable traits of character, are, like most nations unenlightened by Christianity, cruel to their old men and women. The women are compelled to do all the work—the men only hunt and go to war. Having but few horses, when they travel they load their old men and women, and even the blind and lame, as well as their dogs. I did not see among these Indians a single person having any natural deformity, nor any one who appeared to be deficient in common sense.

July 9th.—To-day Big Axe came to my tent and sat by me a long time. Never did I so much wish to converse with any man, and tell him about the Saviour; and from the expression of his countenance, I thought he felt the same. But the gift of tongues was not imparted to me, and we could only converse by the language of signs, which can be used far better than I had anticipated.

By Mr Fontenelle's making a large present to the Indians, they agreed to let us go on to-morrow without them. Our men could hardly have been restrained within subordination if they had not consented.

Towards the night of the 10th, we had an uncommon storm of thunder, hail, rain, and wind. The horses and mules could not be controlled, and they turned and fled in all directions before the storm. The whole caravan was scattered; but when the storm abated, they were again collected without much difficulty, and nothing was lost. If any hostile band of Indians had been about us, it would have been easy for them to have made us a prey. But the Lord not only rode upon the storm, but was also near for our defence. The scene was alarming, and yet grand and truly sublime.

Sabbath, 12th.—We are in a land of dangers, but God is our preserver; and how desirable is it, that his mercies should be had in grateful remembrance, and that portion of time which he has set apart as holy should be observed as such! The caravan travelled a part of the day, but was under the necessity of stopping in consequence of rain, which wet the packages. It is worthy of notice, that there have been various providences, which have thus far prevented the caravan from travelling much upon the sabbath. But this day has been one of great confusion and wickedness. In consequence of the men being drenched with rain, whisky was dealt out freely, to keep them from taking cold. Most of them became much excited, and one of the men, who took an active part in killing Garrio, stabbed a man with full intent to have pierced his heart; but the knife, by striking a rib, turned aside, and only made a deep flesh wound.

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July 13th.—We are not travelling through forests, or a solitary desert; but, so far as boundless meadows are concerned, the country has the appearance of being under good cultivation. We see no fields of grain secured from the beasts of the earth by fences, nor habitations of civilised men, but meadows adorned with a great variety of plants, some of which appear to be gregarious. Often some acres are diversified with a great variety of colours and species.

There are two species of plants which are said to be a sovereign remedy against the poison of the rattlesnake, the virtue of one of which we had an opportunity of testing. One of our men was bitten in the foot, and before we knew his situation, the poison had so far progressed, that his foot and leg had become much inflamed, and were very painful. One of these plants was applied to the parts affected, and at once the man became convalescent, and in a few hours was well. The plant resembles the blue flag in its leaves, but differs in having them serrated. The root, which contains its healing properties, is pounded and applied to the affected parts. Rattlesnakes, though common, are not numerous. These and other reptiles are prevented from multiplying by the fires which every year run over the prairies.

On the 14th, the announcement of buffaloes spread cheerfulness and animation through the whole caravan; and to men whose very life depended on the circumstance, it was no indifferent event. From the immense herds of these wild animals, dispersed over these beautiful fields of nature, we were to derive our subsistence. Although several were seen to-day, yet our hunters were not successful in obtaining many.

I had heard of the prairie horse-fly, but was not aware that it would be so very annoying, or, I may say, so very tormenting to our horses. Its bite is like the thrust of the point of a lancet, and when the fly is surfeited, or is brushed off, the blood immediately gushes out. When the caravan is in close company, there being about two hundred horses and mules, the flies are so divided in number that they are not much felt: but when for any purpose a horse is separated from the company, he is severely tormented until he returns. On one occasion, when I rode forward to find a crossing place over a deep muddy stream of water, these flies came round my horse in such swarms, that they put him in an agony, so that he became frantic, and I was obliged to return in full speed, otherwise I could not have kept upon my saddle. I have no doubt that a horse left alone any considerable time in this section of country, in the season of these flies, would be killed.

The next day, we journeyed as usual, and about noon arrived at the Forks of the Platte. We saw a large herd of buffaloes, from which we obtained a good supply of excellent meat. The buffaloes present, with their shaggy shoulders, neck, and heads, a very majestic appearance; and to one ignorant of their dispositions their appearance is truly formidable. But they are timid and inoffensive, showing no disposition to injure any person, except in self-defence, when wounded and closely pursued. Their strength is great; and although they look clumsy, they run very swiftly. It requires a horse of more than ordinary speed to outrun them for any considerable time.

The section of country about the Forks of the Platte is very pleasant, without any high mountains in sight; but at a distance, beyond the widely extended rich bottom-lands, bluffs of various forms present picturesque scenes. The entire want of forests in a large space of country around, is a desideratum which cannot be easily supplied; but probably forest-trees might be cultivated to advantage. Is it not highly probable that mineral coal will be found here as well as upon the prairies in the western states? We found no wood yesterday, nor to-day, and probably shall not for some days to come, and therefore we have been under the necessity of making our fires with the dry dung of

the buffalo. The most thoroughly weather-beaten is selected, and proves to be a better substitute for common fuel than we had anticipated. Although we are in the section of country where we had fears of finding the Arickara Indians, the death of whose chief has been mentioned, and who have been residing near this place for several months past, yet we have seen no Indians since we left the Pawnees. It is supposed they have gone far up the south Fork of the Platte, to avoid the United States' dragoons under the command of Colonel Dodge, who are on their way to find them, to call them to account for their conduct towards white men, and to form with them a treaty of peace. But they intend to keep out of the way of the dragoons, and therefore we hope to pass unmolested.

We took our course up the north-west Fork of the Platte, and towards night encamped upon its bank in our usual form, using particular caution to be prepared for an attack of the Arickaras, should any of their war parties be about us. Every man was required to see that his rifle was in good order, and to have a good supply of powder and balls. We all slept with our clothes on, so that, if called with the sentinel's fire, we might in less than a moment be ready for action; but the night passed away in quietude, and at the first breaking of the day, we were awakened with the customary call of the guide.

Saw, on the 16th, the buffaloes in greater numbers and in nearer view than previously. They are less shy than those we first found. They are more majestic than the elk, but less beautiful. The antelopes, some of which we have seen for several days past, are becoming very numerous. They are rightly named; for their speed exceeds any animal I have ever seen. Our hounds can do nothing in giving them the chase; they do not follow them more than ten or twenty rods before they are left far in the rear, and return, looking ashamed at their defeat. Our hunters occasionally take some of them by coming upon them by stealth. When they are surprised, they start forward a very small space, turn, and with high-lifted heads, stare for a few seconds at the object which has alarmed them; and then, with a half whistling snuff, bound off, seeming to be as much upon wings as upon feet. They resemble the goat, but are far more beautiful. Though individuals of various colours are sometimes seen, yet they are generally red, and have a large, fine, prominent eye. Their flesh is good for food, and nearly equals venison.

17th.—We did not go on our way so early this morning as usual, being detained by breaking an axle-tree of one of our waggons. The country is more hilly, and the bluffs in some places come down to the river. Herds of buffaloes are seen in almost every direction, and they are so numerous, that our animals find scanty pasture, in consequence of the grass being eaten up. The thermometer stood at noon at 88 degrees. Encamped a little below Cedar Bluffs, so called from the few cedars scattered over them, which promise a better supply of fuel.

Commenced our journey on the 18th, at our usual early hour, to travel on until near noon before breakfast. From the change of vegetation of various kinds, birds, &c., it is evident we are ascending into higher regions of country, and an atmosphere more resembling that of the New England states. As we advance, the flowering plants are becoming less numerous; and although the middle of the day is very warm, yet the nights and mornings are more cool. The ascent is so gradual, that the change is hardly perceptible. Rocks begin to appear; but we are still far from the Rocky Mountains. Limestone of a light brown colour is found in the bluffs, lying in horizontal strata, which might be easily worked, and to any extent. Very small black gnats, hardly discernible by the naked eye, for some days past have been numerous and very annoying, and their bite is most venomous.

July 20th.—Thousands of buffaloes were seen to-

day, and our men amused themselves with chasing and shooting at them; but luckily for the buffaloes, they were poor shots. I do not feel authorised to sport with animal life, but I thought it not improper to try my horse in the chase. He ran very swiftly, was not at all afraid, and would have run into the midst of them, had I not held him in check. He appeared to enjoy the sport. I shot one through the shoulders, which must have been fatal to the animal, as it had already been wounded. Not being at that time sufficiently acquainted with such an undertaking, as our guide afterwards informed me, I put myself in considerable danger; for I dismounted from my horse to have an opportunity of taking a more steady aim than I could have done upon his back. The danger was, that, if the wounded buffalo had turned upon me, I should not have been able to have regained my seat upon the saddle, and with the speed of my horse, have fled from his pursuit. But fortunately he did not rise upon me, and I returned to the caravan unhurt, and unconscious of danger.

Badgers inhabit this part of the country, and from the many holes which they dig in the ground for their dwellings, they must be very numerous, though we have seen only a few, and have killed but one. They keep near their holes, and run into them on the least approach of danger. This animal is about the size of the marmot, or what is often called the woodchuck, of a silvery grey colour, with short legs, and its whole aspect is interesting. I had no opportunity of observing its habits. A small animal called the prairie-dog abounds in this section of country. It takes its name, not from its appearance, but from its barking, which resembles that of a very small dog. It is of a brown colour, and its fur is of superior fineness. It is very shy, and difficult to be taken. Were it not for this last circumstance, I should think it might be an important article of traffic.

Passed, on the 21st, many uncommonly interesting bluffs, composed of indurated clay; many of them very high, with perpendicular sides, and in almost every imaginable form. Some appeared like strong fortifications with high citadels; some like stately edifices with lofty towers. I had never before seen any thing like them of clay formation. And what adds to their beauty, is, that the clay of which they are composed is nearly white. Such is the smoothness, and regularity, and whiteness of the perpendicular sides and offsets, and such the regularity of their straight and curved lines, that one can hardly believe they are not the work of art.

It was a very warm day. The thermometer stood at noon at 90 degrees, and five o'clock p.m. at 100 degrees. There were no prairie winds, as usual. Almost every day winds blow over the prairies like sea-breezes or trade-winds. They generally commence about eight in the morning, and continue through the day. These winds render the travelling comfortable, although the thermometer may range high.

Encamped to-day near what I shall call the Old Castle, which is a great natural curiosity. It is situated upon the south side of the Platte, on a plain, some miles distant from any elevated land; it covers more than an acre of ground, and is more than fifty feet high. It has, at the distance of the width of the river, all the appearance of an old enormous building, somewhat dilapidated; but still you see the walls standing, the roof, the turrets, embrasures, the dome, and almost the very windows; and the guard-houses, large, and standing some rods in front of the main building. You unconsciously look around for the enclosures, but they are all swept away by the lapse of time—for the inhabitants, but they have disappeared; all is silent and solitary. Although you correct your imagination, and call to remembrance that you are beholding the work of nature, yet, before you are aware, the illusion takes you again, and again your curiosity is excited to know who built this fabric, and what has become of the

bygone generations. I found it impossible to divest myself of such impressions. The longer and the more minutely I examined it, the more I saw to admire; and it reminded me of those descriptions of power and grandeur in ruins, which we read of in the history of ancient times.

Encamped at noon of the 22d near another of nature's wonders. It has been called the Chimney, but I should say it ought to be called Beacon Hill, from its resemblance to what was Beacon Hill in Boston. Being anxious to have a nearer view, although in a land of dangers, I determined to take an assistant and pass over the river to it. The river where we crossed was about a mile wide, shallow, and full of quicksand, but we passed it without any particular difficulty. We rode about three miles over a level plain, and came to the base. The distance from the other side of the river did not appear more than a mile, so deceptive are distances over plains without any landmarks. This beacon hill has a conical formed base, of about half a mile in circumference and 150 feet in height; and above this a perpendicular column 12 feet square, and 80 feet high, making the whole height about 230 feet. We left our horses at the base, and ascended to the perpendicular. It is formed of indurated clay or marl, and in some parts is petrified. It is of a light chocolate or rufous colour, in some parts white. Near the top were some beautiful stalactites, at which my assistant shot, and broke off some pieces, of which I carried away a small specimen. We descended, and having finished our survey, had but just mounted our horses, when we saw two bands of buffaloes, six or eight hundred in number, coming full speed towards us, taking their course down the river. We knew somebody must be pursuing them, and as, from indications for two days past, we had suspected Indians near, we thought it would be safest for us to commence a speedy retreat to the caravan, and set off in haste for the river, which at the nearest point was two miles distant. Very soon we saw a man on horseback coming full speed towards us; he stopped, and gave a signal for others behind him to hasten on, and at once we saw a band of men galloping towards us. We put our horses to their utmost speed; and when we thought our retreat to the river fully secured, we stopped, and took an observation with a large spy-glass, which we had taken the precaution to have with us, and found they were white men, who had come from a fort of the American Fur Company at the Black Hills to meet the caravan. Mr Fontenelle, the commander of the caravan, saw the movement, was alarmed for our safety, and came out in all haste with a number of armed men to our assistance. But all resulted in friends meeting friends. There were some Ogallallah Indians near us, who came to our camp in the evening. Thermometer 90 degrees.

On the 23d, after travelling a few miles, we encamped near Scott's Bluffs. These are the termination of a high range of land running from south to north. They are very near the river, high and abrupt, and, what is worthy of notice, there is a pass through the range a short distance back from the river, the width of a common road, with perpendicular sides two or three hundred feet high. It appears as though the part forming the bluffs had been cut off and moved a few rods to the north. Instead of journeying on, the naturalist would require weeks of leisure to examine the interesting scenery of this section of country.

This whole country appears to abound in magnesia, so that epsom salts are found in almost every part; in some places in large quantities, in a crystallised state. Our horses and mules were disposed to make this a substitute for common salt. Thermometer to-day stood at 90 degrees.

While we were encamped at noon of the 24th, and our horses and mules were turned out under guard, and we were preparing our breakfast, or what should be dinner, we were alarmed with the call, "Secure your

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animals! secure your animals!" I looked around to see what was the cause of the alarm, and saw, at about a mile and a half's distance, a considerable number of Indians coming on horseback at full speed. We had not more than half secured our animals and prepared for defence, when the Indians were close upon us; whether friends or foes, we could not tell, until they were nearly within rifle-shot, when they, according to custom, as an expression of friendship, fired their guns into the air, and then rushed into our camp, and exchanged salutations of peace. They were Ogallallahs, headed by eight of their chiefs. They were clad in their war habiliments, and made a somewhat formidable appearance. The chiefs dined with us, were very talkative among themselves; for, not having any good interpreter, we could not join in conversation with them. Every thing, however, went on pleasantly, and to mutual satisfaction. They told us their whole village was only a few hours' travel ahead of us, going to the Black Hills for the purpose of trading.

On the 25th, the heat was very oppressive in the middle of the day, there being rather less wind than usual. Thermometer 92 degrees. Towards evening, came to the main village of the Ogallallahs, consisting of more than 2000 persons. These villages are not stationary, but move from place to place, as inclination or convenience may dictate. Their lodges are comfortable, and easily transported. They are composed of eight or ten poles about eighteen feet long. When they encamp, these poles are set up in a circular form, the small ends fastened together, making an apex, and the large ends are spread out so as to enclose an area of about twenty feet in diameter. The whole is covered with coarse elk or buffalo skins. A fire is made in the centre, a hole being left in the top of the lodge for the smoke to pass out. All that they have for household furniture, clothing, and skins for beds, is deposited around, according to their ideas of propriety and convenience. Generally, not more than one family occupies a lodge. These are the finest-looking Indians I have ever seen. The men are generally tall and well proportioned; the women are trim and less pendulous than what is common among Indian women, and all were well dressed and tolerably clean. They came around us in multitudes, and manifested great curiosity to see whatever we had. I did not know why, but my boots were particularly examined; probably they had never seen any before, as moccasins are worn not only by Indians but also by traders and hunters.

Sabbath, 26th.—The caravan moved on a little way, to the crossing place of the Platte, near Larama's Fork in the Black Hills, and encamped for the day. This gave us an opportunity for reading and devotion. Some of the Ogallallahs came to my tent while I was reading the Bible, and observed me so attentively, that I was led to believe they were desirous to know what I was doing, and why I was spending my time in retirement. I endeavoured to make them understand, by the language of signs, that I was reading the book of God, which teaches us how to worship Him, and I read to them aloud, and showed them how they must read, and they pronounced letters and words after me. After spending some time in these exercises, I sang a hymn, which greatly interested them. They took me by the hand, and the expression of their countenance seemed to say, We want to know what all this means, and why you employ your time so differently from others? My spirit was pained within me, and I anxiously desired to understand their language, that I might impart to them a knowledge of the true religion. The inquiry arose forcibly in my mind, why will not some of the many Christian young men of the east exercise so much self-denial, if it can be called self-denial, as to come and teach them the way of salvation? Would there be any sacrifice of happiness in engaging in such heavenly work? And if there should be any tribulations attendant on the en-

terprise, ought they not, like St Paul, to glory in tribulations?

In the evening passed over the Platte, and went a mile and a half up to the fort of the Black Hills, and encamped near the fort, in our usual form.

INDIAN BUFFALO DANCE.—GRIZZLY BEARS.—GEOLOGY.

THERE is nothing in the colour of the soil or rocks of the Black Hills to give them this name, but they are so called from being covered with shrubby cedars, which give them a dark appearance when seen at a distance. The alluvial soil upon the rivers and in the valleys is very good, but upon the higher lands and hills the soil is thin and rather barren, and in many parts full of stones, which are worn smooth by the action of water, and are of various kinds and forms. One spur of the Rocky Mountains is seen from this place, which is forty or fifty miles distant, and is probably 5000 feet high.

A day of indulgence was given to the men, in which they drink as much as they please, and conduct themselves as they may choose. It was, as usual, found that ardent spirits excited so many evil spirits, that they may be called legion.

A Mr G. shot at a man of the name of Van B., with the full intention to kill him. The ball entered the back and came out at the side. Van B. exclaimed, "I am a dead man!" but after a pause, said, "No, I am not hurt." G. on this seized a rifle to finish the work, but was prevented by some men standing by, who took it from him and fired it into the air.

28th.—The day of indulgence being past, a quiet day followed. The exhilaration was followed by consequent relaxation, and the tide of spirits which arose so high yesterday, ebbed to-day proportionably low. The men were seen lounging about in listless idleness, and could scarcely be roused to the business of making repairs and arrangements for the long journey yet before us. The Indians were active, and manifested a disposition to be sociable and kind, and also to open a trade with us in various articles, such as moccasins, belts, and dressed skins; and wanted, in return, knives, awls, combs, vermilion, &c.

Although the nights were cool, yet the thermometer stood in the middle of the day at 98 degrees, but the heat was relieved by the customary prairie winds.

On the 29th, the Indians had a buffalo and dog dance. I witnessed the former, and was content to dispense with the latter. In the buffalo dance, a large number of young men, dressed with the skins of the neck and head of buffaloes, with the horns on, moved around in a dancing march. They shook their heads, made the low bellowing of the buffalo, wheeled, and jumped. At the same time, men and women sung a song, accompanied with the beating of a sort of drum. I cannot say I was much amused to see how well they could imitate brute beasts, while ignorant of moral and religious duties. The impressive inquiry was constantly on my mind, what will become of their immortal spirits? Rational men imitating beasts, and old grey-headed men marshalling the dance; while enlightened whites encouraged them by giving them intoxicating spirits as a reward for their good performance! I soon retired, and was pleased to find that only a small part of the Indians took any share in the exhibition.

One of the men whom I tried to instruct last sabbath came to me again, and wished me to instruct him once more. I did so, and endeavoured to point him to God, and sang the hymn, "Watchman, tell us of the night." At his departure he shook hands with me as a token of his satisfaction. He speedily returned, bringing others with him; and I went through the same exercise again, each individual shaking hands at the conclusion. This was several times repeated. These Indians appear not only

friendly to white men, but also towards each other. I saw no quarrelling among them. Their minds are above the ordinary stamp, and the forms of their persons are fine. Many of them are "nature's grenadiers." The women also are well formed, their voices are soft and expressive, and their movements graceful. I was agreeably surprised to see tall young chiefs, well dressed in their mode, leading their ladies by the arm. This was not what I expected to see among "savages." Though as yet ignorant of religious truth, and unacquainted with the refinements of civilised life, yet in decency and politeness, as well as in many other particulars, they differ widely from those Indians on the frontiers, who have had more intercourse with bad white men, and who have had access to whisky.

On the 30th, met in council with the chiefs of this tribe, to lay before them the object of our journey, and to know if they would wish to have missionaries sent among them to teach them to read and write, and especially how to worship God. They expressed much satisfaction with the proposal, and said they would do all they could to make the condition of the missionaries comfortable. There can be no doubt that this community of the Sioux would be a promising field for labourers. They are inquisitive, and their language is distinct and sonorous.

Nothing important occurred on the 31st. Thermometer stood at 81 degrees.

August 1st.—At half-past eight in the morning we recommenced our journey, and our next point is across the Rocky Mountains, where the general rendezvous will be held. Our waggons were left at the fort of the Black Hills, and all our goods were packed upon mules. Several of our company went out into various parts of this country to hunt and trap, but as many more joined us for the mountains, so that our number is about as great as it has been. Mr Fontenelle stopped at the fort, and Mr Fitzpatrick took his place in charge of the caravan. When we called for our bill, Mr Fontenelle said he had none against us, for if any one was indebted it was himself, for what Dr Whitman had done for him and his men. We received from him and his men many kind attentions, which we shall gratefully remember.

Sabbath, 2d.—Had some opportunities for devotional exercises, but felt the loss of the privileges of God's house.

We found on the 3d but very little grass for our horses and mules, owing to three causes—the sterility of the soil, the proximity to the snow-topped mountains, and the grazing of numerous buffaloes and antelopes. To save the distance of following the bends of the river, we passed to-day over some rough and somewhat dangerous precipices. I found to-day, and also before we arrived at the Black Hills, some specimens of anthracite coal. Mr Fontenelle said this was the first discovery of coal in this region of country. If it should be found in any quantity, it will make up for the want of wood. There are appearances of iron-ore, and also of volcanic eruptions. A range of mountains, a spur of which is seen from Larama's Fork in the Black Hills, runs parallel with the river at ten or fifteen miles distant, and some of the peaks are very high.

August 4th.—The country was more level and fertile. I discovered more anthracite coal, and appearances which indicate that it may be found in large quantities; also, in one place, yellow sandstone of remarkably fine quality, which would be extremely valuable for the purpose of polishing metals. A species of wild wormwood grows in great quantities in this region, where the soil is gravelly and barren. Some of it grows eight or ten feet high, and four or five inches in diameter, and is an obstruction to travelling. It is generally called wild sage. Scarcely any animal will taste it unless compelled by extreme hunger. The prairie hen crops its buds or leaves, which renders its flesh bitter and unpalatable for food.

I saw some granite to-day of a dark grey colour, like the granite in the Atlantic states. What I had seen before in boulders was of the red cast, like that which is found about Lake Superior; but very little of this has occurred since we left the United States.

On the 5th, we arose at the first breaking of day, and proceeded on our route, making forced marches through this barren region. We encamped towards night at a place called the Red Butte, which is a high bluff of land, of the colour of red ochre, but composed of clay somewhat indurated. This is a central place for Indians travelling east or west, north or south. Here the north-west branch of the Platte, along which we have been travelling, comes from a southern direction, the head of which is about one hundred and fifty miles distant. From the Red Butte we pass over to the Sweetwater, a branch of the Platte, which comes from the west, and is remarkable for its purity. We saw to-day tracks of grizzly bears, which appeared quite fresh. One with a large cub passed out of some gooseberry and currant bushes near the river, as we proceeded onward to an open spot of ground for an encamping place. I had no opportunity of seeing them, but their tracks show they are formidable animals. Their strength is astonishingly great. Lieut. Stein of the dragons, a man of undoubted veracity, told me he once saw a herd of buffaloes passing near some bushes where a grizzly bear lay concealed; the bear, with one stroke, tore three ribs from a buffalo, and laid it dead. It has been said, that if you meet one of these bears, you must either kill or be killed. This is not correct. Unless you come upon them suddenly, or wound them, if you will let them pass off unmolested, they will in most cases withdraw, showing that the fear of man is upon them as well as upon other beasts.

6th.—The geology of these regions is becoming more interesting as we draw near the mountains. I saw to-day not only considerable quantities of granite *in situ*, but also some of the most beautiful serpentine I ever beheld. It was semi-transparent, and of very deep green colour. I wished much to take some specimens, but my journey was too long and too far west. Encamped a few miles east of Rock Independence.

Passed Rock Independence on the 7th. This is the first massive rock of that stupendous chain of mountains which divides North America, and forms, together with its barrens on each side, a natural division. This rock received its name from a company of fur traders, who many years ago suspended their journey, and observed in due form the anniversary of our national freedom. It is an immense mass of solid gneiss granite, entirely bare, and covering several acres. We came to the Sweetwater, which, on account of its purity, deserves its name. In one place, it passes a small branch of the mountains, through a narrow chasm only thirty or forty feet wide and more than three hundred feet high. The caravan passed round the point of the mountain, and to obtain a better prospect of this natural curiosity, I left them and rode up to it. A deep-toned roar is heard as it dashes its way through the rocky passage. The sight is soon intercepted by its winding course, and the darkness caused by the narrowness and depth of the avenue. Passed to-day several small lakes of crystallised epsom salt, from which the water in the drought of summer is evaporated. I rode into one of them to examine the quality and depth, but finding my horse sinking as in quicksand, I was glad to make a safe retreat. Whatever may be beneath, whether salt in a less solid state than on the surface, or quicksand, yet large quantities of salt, of good quality, might be easily collected.

The mountains are indeed *rocky mountains*. They are rocks heaped upon rocks, with no vegetation excepting a few cedars growing out of the crevices near their base. Their tops, which rise before us and on our left, are covered with perpetual snow. As we advanced, the atmosphere became gradually more

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chilly through the night and most of the day, except at mid-day, which to-day was very warm; the thermometer standing at 84 degrees.

Sabbath, 9th.—I endeavoured to supply the absence of the privileges of the sanctuary and ordinances as well as I could, by reading and recalling to mind portions of the scriptures, hymns, and the doctrines of our excellent but neglected catechism. One needs to be on heathen ground to realise the solitariness of absence from social worship, where

"The cheerful songs and solemn vows
Make their communion sweet."

On the 10th, cold winds were felt from the snow-topped mountains to an uncomfortable degree. The passage through these mountains is in a valley, so gradual in the ascent and descent, that I should not have known that we were passing them, had it not been that as we advanced, the atmosphere gradually became cooler; and at length we found the perpetual snows upon our right and left elevated many thousand feet above us, in some places ten thousand. The highest part of these mountains is found by measurement to be eighteen thousand feet above the level of the sea. This valley was only discovered within the last few years. Mr Hunt and his party, more than twenty years ago, went near it, but did not find it, though in search of some favourable passage. It varies in width from five to twenty miles; and, following its course, the distance through the mountains is about eighty miles, or four days' journey. Though there are some elevations and depressions in this valley, yet, comparatively speaking, it is level. There would be no difficulty in the way of constructing a railroad from the Atlantic to the Pacific Ocean, and probably the time may not be very far distant when trips will be made across the continent, as they have been made to the Niagara Falls, to see nature's wonders. In passing the Black Hills and the Rocky Mountains, we heard none of those "successive reports, resembling the discharge of several pieces of artillery," mentioned by some authors as common "in the most calm and serene weather, at all times of the day or night;" nor did we witness "lightning and thunder pealing from clouds gathering round the summits of the hills" or mountains. "The thunder spirits who fabricate storms and tempests" appear to have ended their labours, and the Indian tribes no longer "hang offerings on the trees to propitiate the invisible lords of the mountains."

The geology presents some variety; for, while the main ridge of the mountains is gneiss granite, to-day parallel ridges of redwacke have abounded. These ridges appear to be volcanic, forced up in dykes at different distances from each other, running from east-north-east to west-south-west. The strata are mostly vertical, but some are a little dipped to the south.

We had an alarm while we were encamped at noon, and the men were called to arms. They all rushed forth full of courage, rather stimulated than appalled by danger. Only one Indian made his appearance upon the hill at the foot of which we were encamped. This was taken as an indication that others were near, which was the fact; but he and they retreated.

August 11th.—The last night was very cold; we had a heavy frost with ice. A little before sunrise, the thermometer stood at 24 degrees. Our early morning ride was not very comfortable for myself, and less so for some of our men who were not furnished with over-coats. Our horses and mules having been long subjected to constant labour, without sufficient food, began to fail. Passed Big Sandy River, one of the upper branches of the Colorado, which empties itself into the Gulf of California. Along its banks are some Norway and pitch pine, and a very few small white pines, and also clumps of common poplar. In some of the low vales there were beautiful little fresh roses, which bloomed amidst the desolation around. Encamped upon New Fork, a branch of Green River.

INDIAN TRIBES.—PROFLIGACY OF THE AMERICAN HUNTERS.

On the 12th, we arose at the first breaking of the day, and continued our forced marches. Although we were emerging from the mountains, still peaks covered with perpetual snow were seen in almost every direction, and the temperature of the air was uncomfortably low. I found to-day some beautiful calcedony, of which I took a specimen; and also green-stone, quartz, and trap, in large quantities. In the afternoon, came to the Green River, a branch of the Colorado, in latitude 42 degrees, where the caravan hold their rendezvous. There is here a spacious and beautiful valley, the soil of which is sufficiently fertile for cultivation, if the climate were not so cold. It is like the country we have passed through, consisting principally of prairie land, with some woods skirting the streams of water.

The American Fur Company have between two and three hundred men constantly employed in and about the mountains, in trading, hunting, and trapping. These all assemble at a rendezvous, and bring in their furs, and take new supplies for the coming year, of clothing, ammunition, and goods for trade with the Indians. But few of them ever return to their country and friends. Most of them are constantly in debt to the company, and are unwilling to return without a fortune; and year after year passes away, while they are hoping for better success.

Here were assembled many Indians belonging to four different nations, the Utaws, Shoshones, Nez Perces, and Flatheads, who were waiting for the caravan, to exchange furs, horses, and dressed skins, for various articles of merchandise. I was disappointed in seeing nothing peculiar in the shape of the Flat-head Indians to account for their name. Who gave them this name, or for what reason, is not known. Some suppose it was given them in derision for not flattening their heads, as the Chenooks and some other nations do near the shores of the Pacific. It may be so; but how will those who entertain this notion account for the Nez Perces being so called, since they do not pierce their noses? This name could not be given them in derision, because those near the Pacific who flatten their heads also pierce their noses. That those names are given by white men without any known reason, is evident from the fact, that these do not call each other by names which signify either flat head or pierced nose.*

* [The barbarous practice of flattening the head, as we are told by Mr Townsend, is abandoned by the tribe of Flatheads in the inland parts of the country, but is still in universal use among those situated on the lower part of the Columbia River, and also a number of other tribes. Speaking of the Klicat Indians, he thus alludes to the practice:—

"A custom prevalent, and almost universal amongst these Indians, is that of flattening, or mashing in the whole front of the skull, from the superciliary ridge to the crown. The appearance produced by this unnatural operation is almost hideous, and one would suppose that the intellect would be materially affected by it. This, however, does not appear to be the case, as I have never seen, with a single exception (the Kayuses), a race of people who appeared more shrewd and intelligent. I had a conversation on this subject, a few days since, with a chief who speaks the English language. He said that he had exerted himself to abolish the practice in his own tribe; but, although his people would listen patiently to his talk on most subjects, their ears were firmly closed when this was mentioned: 'They would leave the council fire, one by one, until none but a few squaws and children were left to drink in the words of the chief.' It is even considered among them a degradation to possess a round head; and one whose *caput* has happened to be neglected in his infancy, can never become even a subordinate chief in his tribe, and is treated with indifference and disdain, as one who is unworthy a place amongst them.

The flattening of the head is practised by at least ten or twelve distinct tribes of the lower country—the Klicatats, Kalapooas, and Multnomahs of the Willamet and its vicinity;

While we continued in this place, Dr Whitman was called upon to perform some very important surgical operations. He extracted an iron arrow, three inches long, from the back of Captain Bridger, which he had received in a skirmish three years before with the Blackfeet Indians. It was a difficult operation, in consequence of the arrow being hooked at the point by striking a large bone, and a cartilaginous substance had grown around it. The doctor pursued the operation with great self-possession and perseverance, and Captain Bridger manifested equal firmness. The Indians looked on while the operation was proceeding, with countenances indicating wonder, and when they saw the arrow, expressed their astonishment in a manner peculiar to themselves. The skill of Doctor Whitman undoubtedly made a favourable impression upon them. He also took another arrow from under the shoulder of one of the hunters, which had been there two years and a half. After these operations, calls for surgical and medical aid were constant every hour in the day.

After spending a few days in collecting and digesting information in regard to this country and the condition of the people, we had an interesting interview with the chiefs of the Nez Perces and Flatheads, and laid before them the object of our appointment, and explained the benevolent desires of Christians concerning them. We then inquired whether they wished to have teachers come among them and instruct them in the knowledge of God, his worship, and the way to be saved, and what they would do to aid them in their labours. The oldest chief of the Flatheads arose, and said he was old and did not expect to know much more; he was deaf, and could not

the Chenooks, Klatsaps, Klatstonis, Kowalltaks, Katlammets, Killemoaks, and Chekalas of the lower Columbia and its tributaries, and probably by others both north and south. The tribe called Flatheads, or *Salish*, who reside near the sources of the Oregon, have long since abolished this custom.

The mode by which the flattening is effected, varies considerably with the different tribes. The Willamet Indians place the infant, soon after birth, upon a board, to the edges of which are attached little loops of hempen cord or leather, and other similar cords are passed across and back, in a zig-zag manner, through these loops, enclosing the child, and binding it firmly down. To the upper edge of this board, in which is a depression to receive the back part of the head, another smaller one is attached by hinges of leather, and made to lie obliquely upon the forehead, the force of the pressure being regulated by several strings attached to its edge, which are passed through holes in the board upon which the infant is lying, and secured there.

The mode of the Chenooks and others near the sea, differs widely from that of the upper Indians, and appears somewhat less barbarous and cruel. A sort of cradle is formed, by excavating a pine log to the depth of eight or ten inches. The child is placed in it on a bed of little grass mats, and bound down in the manner above described. A little boss of tightly plaited and woven grass is then applied to the forehead, and secured by a cord to the loops at the side. The infant is thus suffered to remain from four to eight months, or until the sutures of the skull have in some measure united, and the bone become solid and firm. It is seldom or never taken from the cradle, except in case of severe illness, until the flattening process is completed.

I saw to-day a young child from whose head the board had just been removed. It was, without exception, the most frightful and disgusting looking object that I ever beheld. The whole front of the head was completely flattened, and the mass of brain being forced back, caused an enormous projection there. The poor little creature's eyes protruded to the distance of half an inch, and looked inflamed and discoloured, as did all the surrounding parts. Although I felt a kind of chill creep over me from the contemplation of such dire deformity, yet there was something so stark-staring and absolutely queer in the physiognomy, that I could not repress a smile; and when the mother amused the little object and made it laugh, it looked so irresistibly, so terribly ludicrous, that I and those who were with me burst into a simultaneous roar, which frightened it, and made it cry, in which predicament it looked much less horrible than before."

hear, but his heart was made glad, very glad, to see what he had never seen before, a man near to God (meaning a minister of the gospel). Next arose Insala, the most influential chief among the Flathead nation, and said he had heard that a man near to God was coming to visit them, and he, with some of his people, joined with some white men, went out three days' journey to meet him, but missed us. A war party of Crow Indians came upon them, and took away some of their horses, and one from him which he greatly loved; but now he forgot all, his heart was made so glad by our presence. There had been a slight skirmish, but no lives lost.

The first chief of the Nez Perces, Tai-quin-wa-tish, arose and said he had heard from white men a little about God, which had only gone into his ears; he wished to know enough to have it go down into his heart, to influence his life, and to teach his people. Others spoke to the same import, and they all made as many promises as we could desire.

The Nez Perce and Flathead Indians present a promising field for missionary labour, which is white for the harvest, and the indications of Divine Providence in regard to it are plain, by their anxiety to obtain Christian knowledge. Taking the various circumstances under deliberate and prayerful consideration, in regard to the Indians, we came to the conclusion, that though many other important stations might be found, this should be one. So desirable did this object appear, that Dr Whitman proposed to return with the caravan, and to obtain associates to come out with him the next year with the then returning caravan, and establish a mission among these people, and by so doing, save at least a year in bringing the gospel among them. Seeing the importance of the object, I readily consented to the proposal, and to go alone with the Indians the remainder of my journey. Dr Whitman, on further consideration, felt some misgivings about leaving me to go alone with the Indians, lest, if any calamity should befall me, he should be blamed by the Christian public. I told him to give himself no uneasiness upon this subject; and, with respect to myself, I felt no reluctance to the undertaking, having a confidence that God in his good providence would provide for and protect me.

Met with the chiefs again by appointment, and had much the same conversation as before. I stated to them the contemplated return of Doctor Whitman. They were much pleased, and promised to assist me, and to send a convoy with me from their country to Fort Walla-Walla on the Columbia River. They selected one of their principal young men for my particular assistant as long as I should have need of him, who was called Kentue; and I engaged a *voyageur*, who understood English and also Nez Perce sufficiently well to interpret in common business and to explain some of the plain truths of our holy religion, to go with me while I should continue with these tribes.

We did not call together the chiefs of the Shoshones and Utaus to propose the subject of missions among them, lest we should excite expectations which would not soon be fulfilled. We were more cautious upon this subject, because it is difficult to make an Indian understand the difference between a proposal and a promise. The Shoshones are a very numerous nation, and appear friendly. They are probably the most destitute of the necessities of life of any Indians west of the mountains. Their country lies south-west of the south-east branch of the Columbia, and is said to be the most barren of any part of the country in these western regions. They are often called Snakes and Root-Diggers, from being driven to these resorts to sustain life; and parts of the year they suffer greatly from hunger and cold. They are more squalid than any Indians I have seen, but their poverty does not lessen their need of salvation through Christ. The Utaus are decent in their appearance, and their

country, which is towards Santa Fe, is said to be tolerably abundant.

A few days after our arrival at the place of rendezvous, and when all the mountain-men had assembled, another day of indulgence was granted to them, in which all restraint was laid aside. These days are the climax of the hunter's happiness. I will relate an occurrence which took place near evening, as a specimen of mountain life. A hunter, who goes technically by the name of the Great Bully of the Mountains, mounted his horse with a loaded rifle, and challenged any Frenchman, American, Spaniard, or Dutchman, to fight him in single combat. Kit Carson, an American, told him, if he wished to die, he would accept the challenge. Shunar defied him; Carson mounted his horse, and with a loaded pistol rushed into close contact, and both almost at the same instant fired. Carson's ball entered Shunar's hand, came out at the wrist, and passed through the arm above the elbow. Shunar's ball passed over the head of Carson, and while he went for another pistol, Shunar begged that his life might be spared. Such scenes, sometimes from passion and sometimes for amusement, make the pastime of their wild and wandering life. They appear to have sought for a place where, as they would say, human nature is not oppressed by the tyranny of religion, and pleasure is not awed by the frown of virtue. The fruits are visible in all the varied forms to which human nature, without the restraint of civil government and cultivated and polished society, may be supposed to yield. In the absence of all those motives which they would feel in moral and religious society—restraint, pride, a sense of the worth of character, and even conscience—they give way to unrestrained dissoluteness. Their toils and privations are so great, that they are not disposed to take upon themselves the labour of climbing up to the temple of science. And yet they are proficient in one study, namely, profuseness of language in their oaths and blasphemy. They disdain the commonplace phrases which prevail among the impious vulgar in civilised countries, and have many set expletives, which they appear to have manufactured among themselves, and which, in their imprecations, they bring into almost every sentence and on all occasions. By varying the tones of their voices, they make them expressive of joy, hope, grief, and anger. In their broils among themselves, which do not happen every day, they would not be ungenerous. They would see "fair play," and would "spare the last eye," and would not tolerate murder, unless drunkenness or great provocation could be pleaded in extenuation of guilt.

Their demoralising influence with the Indians has been lamentable, and they have imposed upon them in all the ways that sinful propensities dictate. It is said they have sold them packs of cards at high prices, calling them the Bible; and have told them, if they should refuse to give white men wives, God would be angry with them, and punish them eternally: and on almost any occasion when their wishes have been resisted, they have threatened them with the wrath of God. These things may be true in many instances; yet, from personal observation, I should believe their more common mode of accomplishing their wishes has been by flattery and presents. The most of them squander away their wages in ornaments for their women and children.

The Indians with whom I proposed to travel, having appointed the 21st to commence their journey for their country, a few days were occupied in writing to my family, the American Board of Commissioners for Foreign Missions, and other friends; and also in making preparations for my journey to Walla-Walla. While we continued here, though in the middle of the day it was warm, yet the nights were frosty, and ice frequent, formed.

TROIS TETONS.—FIGHT OF PIERRE'S HOLE.—DESIRE OF THE INDIANS FOR RELIGIOUS INSTRUCTION.

August 21st.—Commenced our journey in company with Captain Bridger, who goes with about fifty men six or eight days' journey on our route. Instead of going down on the south-west side of Lewis River, we decided on taking our course northerly for the Trois Tetons, which are three very high mountains, covered with perpetual snow, separated from the main chain of the Rocky Mountains, and are seen at a very great distance; and from thence to Salmon River. Went only about three miles from the place of rendezvous, and encamped.

On the 22d, I parted with Dr Whitman, who returned with the caravan to the United States. My anxious desire was, that the Lord would go with him and make his way prosperous, and make him steadfast to the object of his return, until it should be accomplished; and that, with next year's caravan, he might come with associates into this promising field, and they together reap a plentiful harvest. To-day we travelled twenty miles, through a somewhat barren country, and down several steep descents, and arrived at a valley called Jackson's Hole, where we encamped upon a small stream of water, one of the upper branches of the Columbia River. It was interesting to find myself, for the first time, upon the waters of this noble stream. The Indians were very attentive to all my wants—took the entire care of my packed animals, cooking, &c. They preserve particular order in their movements. The first chief leads the way, the next chiefs follow, then the common men, and after these the women and children. The place assigned me was with the first chief. Found some buffaloes to-day, of which our men killed a small number. These were a timely supply, as our provisions were becoming scarce. The principal chief of the Flatheads kindly furnished me with a horse to relieve mine.

Sabbath, 23d.—Had an opportunity for rest and devotional exercises. In the afternoon we made public worship with Captain Bridger's company, who understood English. The men conducted themselves with great propriety, and listened with attention. I did not feel any disposition to upbraid them for their sins, but endeavoured affectionately to show them, that they are unfit for heaven, and that they could not be happy in the employments of that holy place, unless they should first experience a great moral change of heart. The place of our encampment was such as would naturally fill the mind with solemnity—just above a very deep and narrow defile which we had to pass, called by the hunters Kenyan. So high were the mountains, that some of them were tipped with perpetual snow, and so narrow the passage, that twilight shades obscured the view. The distance through must occupy more than half a day's journey.

Arose very early on the 24th, and commenced our way through the narrow defile, frequently crossing and recrossing a large stream of water which flows into the Snake River. The scenery was wild, and in many parts sublime; mountains of rock, almost perpendicular, shooting their heads up into the regions of perpetual snow, and in one place projecting over our path, if a zigzag trail can be called a path. Often we had to pass over the sides of mountains which inclined at an angle of 45 degrees towards the stream of water below, and down which packed mules have fallen, and were dashed upon the rocks. I endeavoured to guide my Indian horse, but I did it so cautiously that he became unmanageable, being resolved to have his own method of choosing the way. I was at length obliged to dismount, and make the best of my way on foot. But on farther acquaintance with Indian horses, I learned to repose the utmost confidence in their sure-footedness and sagacity.

For some miles there was greywacke in ridges

or dykes, at equal distances of six or eight rods apart, and from six to ten feet wide, rising but little above the surface of the earth, running from the south-east to the north-west, lying in strata dipping to the west at an angle of 60 degrees. After some distance we came to a red mountain of similar character, excepting that the strata dipped to the east, at an angle of 40 degrees. In one place, where the strata of rocks and earth were in waves nearly horizontal, a section a few rods wide, of a wedge form, had its waving strata in a perpendicular position, as though the mountain had been rent asunder, and the chasm filled with the perpendicular wedge. A great diversity of the strata of rocks and earth prevailed in every part. Towards the last part of the way through this narrow defile, we came to what appeared to be magnesian limestone, stratified, of a brown colour, and very hard. As we passed on, we came to dark-brown gypsum, like the gypsum found in the western part of the state of New York. Here, for some distance, I was much annoyed with the strong scent of sulphuretted hydrogen, and soon saw at the foot of the mountain, under the bed of gypsum, a large sulphur spring, which sent up about thirty gallons of water per minute. Around this spring were large quantities of encrusted sulphur; and so strongly is the water saturated, that it communicates to the water of the river, on the side next to the spring, a greenish-yellow tint for more than a mile below.

We passed more wooded land to-day than we had done since we left Rock Independence; among which is Norway pine, balsam fir, double spruce, and common poplar; some dwarf cedar and mulberry trees, and various species of shrubbery which are not found in the United States. The Indians were very kind, and seemed to vie with each other which could do the most for my comfort, so that they more than anticipated my wants. Two little girls brought me a quart of strawberries, a rare dish for the season of the year; and an Indian brought me some service-berries, which are pleasantly sweet, and somewhat resemble whortleberries. We encamped upon a fertile plain, surrounded by mountains, where, three years before, three men were killed by a small war party of Blackfeet Indians. There were seven of the white men, and when they saw the Blackfeet, they all fled in different directions, and by so doing emboldened the Indians to the pursuit. Had they stood firm and combined, it is probable they would have escaped unhurt.

We travelled four hours on the 25th, to another branch of Lewis or Snake River, and encamped in a large pleasant valley, commonly called Jackson's Large Hole. It is fertile, and well watered with a branch of Lewis River coming from the south-east, and another of considerable magnitude from east-north-east, which is the outlet of Jackson's Lake, a very considerable body of water lying back of the Trois Tetons. There are also many very large springs of water, of uncommon clearness, which issue from the foot of the surrounding mountains. This vale is well supplied with grass of excellent quality which was very grateful to our horses and mules.

Flax is a spontaneous production of this country. In every thing, except that it is perennial, it resembles the flax which is cultivated in the United States—the stalk, the bowl, the seed, the blue flower, closed in the daytime and opened in the evening and morning. The Indians use it for making fishing-nets. Fields of this flax might be managed by the husbandman in the same manner as meadows for hay. It would need to be mowed like grass; for the roots are too large, and run too deep into the earth, to be pulled as ours is; and an advantage which this would have is, that there would be a saving of ploughing and sowing. Is it not worthy of experiment by our agricultural societies?

Kentue, my Indian, brought me to-day some very good currants, which were a feast in this land. There are several species yellow, pale red, and black. The yellow and pale red were the finest flavoured.

We continued in this encampment three days, to give our animals an opportunity to recruit, and for Captain Bridger to fit and send out several of his men into the mountains to hunt and trap. When I reflected upon the probability that I should not see them again in this world, and also that most of them would never return to their friends again, but would find their graves in the mountains, my heart was grieved for them, and especially at their thoughtlessness about the great things of the eternal world. I gave each of them a few tracts, for which they appeared grateful, and said they would be company for them in their lonely hours; and as they rode away, I could only lift up my heart for their safety and salvation.

While we continued here, I took an Indian and went up to the top of a very high mountain to take a view of the scenery around. The prospect was as extensive as the eye could reach, diversified with mountains, hills, and plains. Most of the mountains were clothed with wood, but the hills and plains were covered with grass, presenting less of bright green, however, than might be expected, if the summers on this side of the mountains were favoured with rains as on the east. The Rocky Mountains, at the east, presented the appearance of an immensely large bank of snow, or large luminous clouds skirting the horizon. The Trois Tetons were in full view, and not very far distant, in a northerly direction. They are a cluster of pointed mountains, not less than 10,000 feet high, rising almost perpendicularly, and covered with snow; they are five in number, but only three of them are so very high as to be seen at a great distance, and hence their name. Here I spent much time in looking over the widely extended and varied scenery, sometimes filled with emotions of the sublime, in beholding the towering mountains; sometimes with pleasure, in tracing the windings of the streams in the vale below; and these sensations frequently gave place to astonishment, in viewing the courses in which the rivers flow on their way, unobstructed by mountain barriers. After some hours occupied in this excursion, I descended to the encampment, much gratified with what I had seen of the works of God. The soil in this valley and upon the hills, is black and rich; and the time will come, when the solitude which now prevails will be lost in the lowing of herds and bleating of flocks, and the plough will cleave the clods of these hills and vales, and from many altars will ascend the incense of prayer and praise. Tai-quin-wa-tish took me to his company of horses, and gave me one in token of his friendship, probably not without the motive to enlist me in favour of his tribe. The horse was finely made, and of a beautiful intermixed cream and white colour.

On the 28th, we removed our camp, and passed over a mountain so high, that banks of snow were but a short distance from our trail. When we had ascended two-thirds of the way, a number of buffaloes, which were pursued by our Indians, came rushing down the side of the mountain through the midst of our company. One ran over a horse, on the back of which was a child, and threw the child far down the descent; but it providentially was not materially injured. Another ran over a packed horse, and wounded it deeply in the shoulder. The buffaloes are naturally timid, yet when they have laid their course, and by being affrighted are running at full speed, it is seldom they change their direction, let what will be presented.

I noticed nothing particularly new in geology, excepting granite of very light colour upon the highest parts of the mountains. Our descent was through woods more dense than those on the other side, and more so than any we have seen since we left the waters of the Missouri. Many parts of the descent were of almost impassable steepness; and part of the way led down a rough, deep ravine, in which a stream of water commences, which, increasing from springs and rivulets to a considerable magnitude, winds its way through

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the valley of Pierre's Hole, in the upper part of which we made our encampment.

On the 29th, removed our encampment, and travelled five hours along this valley, to the place where, two years before, two fur companies held their rendezvous. Pierre's Hole is an extensive level country, of rich soil, and well watered with branches of Lewis River; the climate is milder than any part we have gone through on this side of the mountains. The valley is well covered with grass, but, like most other places, is deficient in woodland, having only a scanty supply of cotton-wood and willows scattered along the streams. The valley extends around to the north-west, as far as the eye can reach. We expected to have found buffaloes in this valley, but saw none. As parties of Blackfoot warriors often range this way, it was probable they had lately been here and frightened them away. As we were on our way from our last encampment, I was shown the place where the men of the fur companies, at the time of their rendezvous two years before, had a battle with the Blackfoot Indians. Of the Blackfoot party, there were about sixty men, and more than the same number of women and children; of the white men in the valley there were some few hundreds who could be called into action. From the information given me, it appeared that these Indians were on their way through this valley, and unexpectedly met about forty hunters and trappers going out from rendezvous to the south-west on their fall and winter hunt. The Indians manifested an unwillingness to fight, and presented them tokens of peace, but they were not reciprocated. The Indians who came forward to stipulate terms of peace, were fired upon and killed. When the Indians saw their danger, they fled to the cotton-wood trees and willows which were scattered along the stream of water, and, taking advantage of some fallen trees, constructed as good defences as time and circumstances would permit. They were poorly provided with guns, and still more poorly with ammunition. The trappers keeping out of reach of their arrows, and being well armed with the best rifles, rendered the contest unequal; and it was made still more unequal, when, by an express sent to rendezvous, they were reinforced by veterans in mountain life. The hunters, by keeping at a safe distance, in the course of a few hours killed several of the Indians, and almost all their horses, which they had no means of protecting, while they themselves suffered but small loss. The numbers killed on both sides have been differently stated; but considering the numbers engaged, and the length of time the skirmishing continued, it must have been a bloody battle; and not much to the honour of civilised Americans. The excuse made for forcing the Blackfoot into battle is, that if they had come upon a small party of trappers, they would have butchered them and seized upon the plunder. If heathen Blackfoot would have done so, is this an apology for civilised white men to render evil for evil? What a noble opportunity this was for American citizens to have set an example of humanity!

When the night drew near, the hunters retired to their encampment at the place of rendezvous, and the Indians made their escape.*

* Since my return, I have seen an account of this battle, written by a graphic hand, in all the fascinating style of romance. The Indians are there represented as having intrenched themselves in a swamp, so densely wooded as to be almost impenetrable; where they kept the trappers at bay, until the latter were reinforced from rendezvous. The Blackfoot, seeing the whole valley alive with horsemen rushing to the field of action, withdrew into the wood. When the leaders of the several hunting parties came into the field, they urged their men to enter the swamp, but they hung back in dismay. The leaders, however, would not be turned from their purpose: they made their wills, appointed their executors, grasped their rifles, and urged their way through the wood. A brisk fire was opened, and the Blackfoot were completely overmatched, but would not leave their fort nor offer to surrender. The numerous veteran mountaineers, well equipped, did not storm

Made worship this evening with the chiefs and as many as could assemble in one of their lodges, and explained to them the ten commandments. My method of instructing them was to give the first chief the first commandment, by repeating it until he had it by heart, and the second commandment to another chief in the same way, and so on through the ten, with directions for them to retain what was given to each, and to teach them to their people. The same manner was pursued with other parts of divine truth; and I then informed them that, at our next assembling, I should examine them to see if they rightly understood and retained what I committed to each. And on examination, in no case did I find more than one material mistake. I also found that they took much pains in communicating divine instruction one to another.

In this place I parted with Captain Bridger and his party, who went north-west into the mountains to their hunting-ground, but ground which the Blackfoot claim, and for which they will probably contend. The first chief of the Flatheads and his family, with a few others of his people, went with Captain Bridger, that they might continue within the range of buffaloes through the coming winter.

The Nez Perces, and with them the Flatheads, with whom I go, take a north-west direction for Salmon River, beyond which is their country. Our encampment for the sabbath was well chosen for safety against any war parties of Blackfoot Indians, near a small stream of water which runs through a volcanic chasm. We had passed this, which is more than one hundred feet deep, and in most places perpendicular, and encamped on the west side of the chasm, with a narrow strip of wood around on every other side.

Monday, 31st.—While the Indians were packing and preparing to leave this encampment, I went and examined the volcanic chasm which we passed yesterday. It is several miles in length, and narrow considering its depth; formed with basalt in columns in many places, and in others of amygdaloid. Found many large and interesting specimens of pure obsidian, or volcanic glass, much lava, and vitrified stones. I took some small specimens. In the vicinity around, there was clink-stone in great abundance, which, when struck by the horses' hoofs, gave a metallic sound very audibly. The soil is black; it appears to be formed of decomposed lava, and is covered with very nutritious grass.

The Indians are very kind to each other, and if one meets with any disaster, the others will wait and assist him. Their horses often turn their packs, and run, plunge, and kick, until they free themselves from their burdens. Yesterday a horse turned his saddle under him, upon which a child was fastened, and started to run; but those near hovered at once around with their horses, so as to enclose the one to which the child was attached, and it was extricated without hurt. When I saw the position of the child, I had no expectation that it could be saved alive. This was the second case of the same kind which had occurred since I began travelling with these Indians. They are so well supplied with horses, that every man, woman, and child, is mounted on horseback, and all they have is packed upon horses. Little children, not more than three years old, are mounted alone, and generally upon colts. They are lashed upon the saddle to keep them from tumbling should they fall asleep, which they often do when they become fatigued. Then they re-

the breastwork, even when the Blackfoot had spent their powder and balls, but only kept up the battle by occasional firing during the day. The Blackfoot effected their retreat in the night; and the brave mountaineers assembled their forces in the morning, and entered the fort without opposition.

With those who have seen the field of battle, this glowing description, drawn out in long detail, loses its interest; for although I saw it, yet I did not see the dense woods, nor a swamp of any magnitude any where near.

cline upon the horse's shoulders; and when they awake, they lay hold of their whip, which is fastened to the wrist of their right hand, and apply it smartly to their horses; and it is astonishing to see how these little creatures guide and run them. Children which are still younger, are put into an encasement made with a board at the back and wicker work around the other parts, covered with cloth inside and out, or more generally with dressed skins; and they are carried upon the mothers' backs, or suspended from a high pole upon the fore part of their saddles.

As we recede from the mountains, the climate becomes warmer. We encamped upon another tributary of the Columbia. Tai-quin-wa-tish, the principal chief of the Nez Perces, came to me and requested me to meet in his lodge a number of their people who had separated, husbands from their wives, and wives from their husbands, and explain to them what God has said upon the subject. I readily consented, and was the more pleased with the proposal as it was without any suggestion from myself, but the result of his own reflections after what I had before said in explaining the ten commandments. When they were assembled, I read to them and explained what God has said about the duty of husbands to their wives, and of wives to their husbands; and of the duty of parents to their children, and children to their parents. I commented upon the subject, and told them, that when they marry, it must be for life. Except two, they all agreed to go back to their former husbands and wives. It was interesting to see that they are ready to put in practice instructions as soon as received. The chief said that they wished me to instruct them in all that God has said; for they wished to do right. After I left them, they stayed a long time in the lodge of the chief, which was near my tent, and I heard them conversing on the subject until I went to sleep, which was at a late hour. They all shook hands with me when service closed, and said the instruction was *tois* (good).

Tuesday, September 1st.—We pursued our journey to-day only about four hours. Crossed Henry's Fork, which is another branch of Lewis River, and is itself a river of considerable magnitude, about twenty rods wide in this place, and fordable only when the water is low. After proceeding a few miles down on the north side, we encamped at an early hour in a place upon the bank of the river, well surrounded by cottonwood, with a dense growth of shrubbery. Fears of meeting a war party of Blackfoot Indians, were increased by seeing three Indians pass who were not known. Some of our chiefs went through our encampment and harangued the people, the object of which was to prepare them for defending themselves against an attack, should any enemies appear. We were mercifully preserved in safety through the night; and arose on the morning of the 2d and went on our way, and performed a journey of twenty-two miles over a very barren section of country. The surface is composed of quartose sand, intermixed with disintegrated amygdaloid, basalt, and obsidian. In some places were large excavations, plainly indicative of ancient volcanoes, which had not assumed a conical form, but had spread out their melted contents in a level plain of hard lava or amygdaloid. In some places there were conical rocks, of different magnitudes at the base and of different heights—none perhaps exceeding the diameter of three rods at the base, or more than sixty feet high. They were universally divided in the centre, as though an explosion had taken place after they were hardened. At some distance from us were some very interesting hills, rising in high cones many hundred feet; two of them I should judge to be not far from three thousand feet high. I had no opportunity, however, of examining them.

We arrived at a small branch of the Salmon River, which was the first water we came upon throughout the day, upon the banks of which we found good grass

for our horses. Here, after encamping, Kentue, my Indian, caught me some excellent trout, which was a very grateful change of food.

We travelled on the 3d four hours and a half, over a barren tract, as yesterday, on which there is no vegetation except wormwood, which grows very large. We found no water until we came to the place of our encampment, which was by a marshy vale, through which a small stream runs sluggishly. We found no wood, excepting willows and wormwood, in this and our last encampment. Thermometer, at noon, 65 degrees.

We travelled on the 4th five hours, and encamped upon a stream of water in Coté's Defile, which comes out of the mountains and is lost in the barren plains below. Coté's Defile passes through a range of high mountains, some of the tops of which are covered with snow. Most of the day was uncomfortably cold: some snow-squalls. Thermometer, at noon, 54 degrees.

Received a letter from Fort Hall, containing an invitation from Mr. A. Baker to spend the winter with him; but the object for which I have passed the Rocky Mountains required me to pursue my tour, and, if possible, to reach the Pacific Ocean, and to return to Fort Vancouver before winter. We learned to-day that a large band of Nez Perces was a few miles below us, and would come to us to-morrow. The Indians had become almost destitute of provisions, but to-day they killed a few buffaloes.

The morning of the 5th was very cold. We continued in our encampment to-day, to give the band of Nez Perces an opportunity to join us; and about the middle of the day they came, the principal chief marching in front, with an attendant carrying an American flag by his side. They all sang a march, while a few beat a sort of drum. As they drew near, they displayed columns, and made quite an imposing appearance. The women and children followed in the rear. Tai-quin-wa-tish, and our other chiefs, arranged their people in the same order, and went out to meet them; and when we had approached within ten rods of each other, all halted, and a salute was fired, in which I had to take the lead. They then dismounted, and both bands formed into single file, and meeting, shook hands with each other in token of love, and to express their joy to see one come among them to teach them things pertaining to God and salvation. The principal chief of the other band, who is called Charle, and who is the first chief of the Nez Perce nation, is a good-looking man, his countenance rather stern, but intelligent, and expressive of much decision of character. I never saw joy expressed in a more dignified manner than when he took me firmly by the hand and welcomed me.

In the afternoon I took Kentue and rode five miles to see a prominence of interesting appearance, which I found to be a mass of volcanic rocks. It is detached from the main mountain, stands on a plain upon the east side of Coté's Defile, is about a mile in circumference at the base, and rises up abruptly, having most of the west side perpendicular. It is more than two hundred feet high, has a level horizontal summit, of eighty rods long, north and south, and twenty rods wide. It furnishes plain evidence of having been fused and thrown up by subterranean fires.

In the evening I met with the chiefs and as many as could assemble in a lodge, and explained to those whom I had not seen before the object of my mission. Charle, the first chief, arose and spoke very sensibly for a considerable time; mentioned his ignorance, his desire to know more about God, and his gladness of heart to see one who can teach him; and said, "I have been like a little child, feeling about in the dark after something, but not knowing what; but now I hope to learn something which will be substantial, and which will help me to teach my people to do right." I told them that to-morrow would be the sabbath; and explained to them the nature of the institution, and their obligation to remember and keep it holy. They ex-

pressed their desire to obey, and said they would not remove camp, but attend to the worship of God. Providentially, there came to us this afternoon a good interpreter from Fort Hall, so that to-morrow we can have public worship.

Sabbath, 6th.—Early this morning one of the oldest chiefs went about among the people, and with a loud voice explained to them the instructions given them last evening; told them it was the sabbath day, and they must prepare for public worship. About eight in the morning some of the chiefs came to me and asked where they should assemble. I asked them if they could not be accommodated in the willows which skirted the stream of water on which we were encamped. They thought not. I then inquired if they could not take the poles of some of their lodges and construct a shade. They thought they could: and without any other directions went and made preparation, and about eleven o'clock came and said they were ready for worship. I found them all assembled, men, women, and children, between four and five hundred, in what I would call a sanctuary of God, constructed with their lodges, nearly one hundred feet long and about twenty feet wide; and all were arranged in rows, through the length of the building, upon their knees, with a narrow space in the middle, lengthwise, resembling an aisle. The whole area within was carpeted with their dressed skins, and they were all attired in their best. The chiefs were arranged in a semicircle at the end which I was to occupy. I could not have believed they had the means, or could have known how to have constructed so convenient and so decent a place, especially as it was the first time public worship had been celebrated among them. The whole sight, taken together, sensibly affected me, and filled me with astonishment; and I felt as though it was the house of God and the gate of heaven.

They all continued in their kneeling position during singing and prayer, and when I closed prayer with Amen, they all said what was equivalent in their language to amen. When I commenced sermon, they sunk back upon their heels. They gave the utmost attention throughout, and entire stillness prevailed, excepting when some truth arrested their minds forcibly; then a little humming sound was made through the whole assembly, occupying two or three seconds. I never spoke to a more interesting assembly, and I would not have changed my then audience for any other upon earth; and I felt that it was worth a journey across the Rocky Mountains, to enjoy this one opportunity with these heathen who are so anxious to come to a knowledge of God. If Christians could have witnessed this day's service, they would have felt, and they would be willing to do something adequate to the conversion of these perishing souls.

An Indian boy about sixteen years old, who belonged to the band who joined us yesterday, died this morning. He was speechless when he was brought here. We attended his funeral in the afternoon. They buried him in a very decent manner, without any heathen rites, excepting that they buried with him all his clothes and blankets. I addressed the people at the grave upon the subject of the resurrection and of the judgment. This was entirely new to them, and very interesting. Tai-quin-wa-tish came to my tent towards evening, and said that what I had told him was "tois," it was spiritual, and now he knew more about God. After I had gone to rest, they sent for me to meet with them again in one of their tents.

Monday, 7th.—We travelled five hours to-day. The Indians make but slow progress in travelling with their village. It takes them a long time to pack and unpack, and to set up and take down their lodges. This is, however, of but little consequence to them for wherever they are, it is their home.

They are very kind, and manifest their kindness in anticipating all, and more than all, my wants which they have the power to supply. They consult me upon

all their important business, and are very ready to follow my counsels. They are attentive to furnish little comforts. If the sun shines with much warmth into my tent, they will cut green bushes and set them up for shade. A few days since, we encamped where there were some very fragrant plants of a species of mint; and the wife of Tai-quin-wa-tish, with a few other women, collected a considerable quantity, and strewed them in my tent. Passed to-day mountains of volcanic rocks, and over a rich black soil, where we found a good supply of grass for our horses at night.

Pursued our journey, on the 8th, as usual. Felt some soreness in my breast, arising from a cold, which began yesterday. My health thus far on the journey has been very good.

The Indian mode of living is very precarious, and yet they are not very anxious about the future. When they have plenty, they are not sparing, and when they are in want, they do not complain. The Indians at this time were almost destitute of provisions, and we were approaching the Salmon River mountains, to pass over which occupies between twelve and fifteen days, and in which there are no buffaloes and scarcely any other game. I felt a prayerful concern for them, that God would send them a supply before we should get beyond the range of buffaloes; and was confident that we should experience the truth of God's word, that he provides for all their meat in due season; and as the cattle upon the thousand hills are his, so he would not withhold from these Indians a supply in their need.

Continued to pass basaltic mountains; and also passed some very white marl clay, which the Indians use for cleansing their robes and other garments made of dressed skins. Their mode of doing this is by making it into a paste, and rubbing it upon the garments, and when it becomes dry, they rub it off, which process leaves the garment soft, clean, and white. We encamped to-day where they had before made an encampment, a little below a steep bank. Near night I was alarmed by snouts of Indians and a general rush up the bank. I hastened up, and saw great numbers running towards our camp. It proved to be a foot-race, such as they frequently exercise themselves in, for the purpose of improving their agility.

September 9th.—Very unwell. To-day we unexpectedly saw before us a large herd of buffaloes. All halted to make preparation for the chase. The young men and all the good hunters prepared themselves, selected the swiftest horses, examined the few guns they had, and also took a supply of arrows with their bows. Our condition was such, that it seemed that our lives almost depended upon the result. And while they were preparing, I could not but lift up my heart in prayer to God, that he would in mercy give them judgment, skill, and success. They advanced towards the herd of buffaloes with great caution, lest they should frighten them before they could make a near approach; and also to reserve the power of their horses for the chase, when it should be necessary to bring it into full requisition. When the buffaloes took the alarm and fled, the rush was made, each Indian selecting for himself a cow with which he happened to come into the nearest contact. All were in swift motion scouring the valley; a cloud of dust began to arise; firing of guns and shooting of arrows followed in close succession; soon here and there buffaloes were seen prostrated; and the women, who followed close in the rear, began the work of securing the valuable acquisition, while the men were away again in pursuit of the flying herd. Those in the chase, when as near as two rods, shoot and wheel, expecting the wounded animal to turn upon them. The horses appeared to understand the way to avoid danger. As soon as the wounded animal lies again, the chase is renewed; and such is the alternate wheeling and chasing, until the buffalo sinks beneath its wounds. They obtained between fifty and sixty on this occasion.

It was interesting to see how expertly the Indians used the bow and arrow, and how well the women followed up the chase, and performed their part in dressing those buffaloes which were slain. After travelling six hours to-day, we encamped in a good place, on the eastern branch of Salmon River, where it is of considerable magnitude. The pain in my breast changed, and seated in my head, on the right side.

On the 10th my health was no better, and I was obliged to resort to medicine. I could say with the Psalmist, "I laid me down and slept, for Thou art with me." We did not remove to-day, time being necessary for the Indians to dry their meat by what is called *jerking*. The process is to cut the meat into thin pieces, an inch thick, and to spread it out upon a fixture made with stakes, upon which are laid poles, and upon these cross sticks, and then a moderate fire is placed beneath, which partly smokes, cooks, and dries it, until it is so well freed from moisture that it can be packed, and will keep without injury almost any length of time. Here we made preparation for the remainder of my journey to Walla-Walla, which will probably occupy about twenty days.

September 11th.—To-day the most of the Nez Percés and Flatheads left us to continue within the range of buffaloes, that they might secure a larger store of provisions before winter, leaving, however, about one hundred and fifty to go with me towards Walla-Walla. Before they left us, I experienced another token of their regard, in a very valuable present of twenty fine buffalo tongues, which are a great delicacy, together with a large quantity of dried meat. I reciprocated the kindness by making such presents as were in my power to bestow; among which was a Britannia cup to the first chief, which he highly valued, and some writing-paper, requesting that this article might be presented to those missionaries whom I had encouraged him to expect next year.

After travelling three hours, we encamped upon the same branch of the Salmon River, to give the Indians an opportunity to dry their meat more thoroughly.

Pursued our journey on the 12th down the eastern branch of Salmon River for five hours. The valley through which this river runs is generally fertile, and varies from one to three or four miles in width; but as we advanced towards the Salmon River mountains, the mountains upon each side increased in height and converged towards each other. They presented some noble prospects. It is a custom with the Indians to send out numbers of their best hunters and warriors as scouts, in different directions, especially when they are apprehensive that any enemies may be near. We had evidence, from tracks recently made, that Indians of some other nation or tribe were about us, and therefore more than usual numbers of our men were out in flanking and advanced parties. On the banks of the river down which we were travelling, there was a dense growth of willows, extending, however, only a few rods into the bottom-lands. About two in the afternoon we were all very much alarmed to see our men who were out as hunters and guards upon the hills running their horses full speed in an oblique direction towards us. Two of them were our principal chiefs. We knew that they had discovered something more than ordinary, but what we could not conjecture. Being in a country where war parties of Blackfeet Indians often range, our thoughts were turned upon danger, and soon our fears were increased by seeing on the sides of the mountains at our left clouds of dust arise, and in the obscure distance were seen men descending as swiftly as their horses could run. They were so far off that we could not determine who they were. At the same time our two chiefs on the hills halted and made signals which we did not understand. To add to our fears, some of the Indians said they saw Blackfeet Indians in the willows, not far off, between us and the chiefs; and our belief was confirmed that it was so by two deer rushing from the willows towards us,

and when they saw us, instead of returning, they only declined a little to the left and passed before us. We immediately halted, and made what preparation we could for battle. As we did not know in what part of the willows to make the attack, we were waiting for our enemies to commence the fire, and were expecting every instant to have their balls poured in upon us. It was a moment of awful suspense. We sent out a few men upon an eminence to our right, who returned without having seen any enemies. The two chiefs upon the hills, who were now joined by those who rushed down the mountains, and who proved to be some of our own men, applied their whips to their horses, and came to us at full speed; and Charlie, the first chief, rode up to me, and smiling, reached out his hand and said, "cocoil, cocoil" (buffalo, Iuffalo.) This explained the mystery; and the remainder of the day was spent in killing and dressing buffaloes, a much more pleasant occupation than fighting Blackfeet Indians. This made a desirable addition to their stock of provisions. We encamped in this place, which supplied plenty of good grass for our horses, and where there was no want of fuel.

The inflammation in my head still continued, with throbbing, pain, and fever—my pulse beating one hundred a minute. Bled myself and took medicine. Thermometer, at noon, 73 degrees.

Sabbath, 13th.—My health not improved, and my strength failing. I felt that all was right, and that I needed this trial to lead me to an examination of my spiritual condition, my motives for engaging in this mission, and whether I could give up all for the cause in which I was engaged. I felt, however, as though it was desirable to finish my tour, and return and make my report, and urge the sending of missionaries into this field, which is white for the harvest, and to the bosom of my family and friends; but still I would not have any will of my own, but say, The will of the Lord be done. The Indians persevere in their kindness, and are very respectful, and ready to obey as fast as I can impart to them instruction; and they say that what I say to them is different from any thing they have ever heard, being spiritual, and that they wish to have *Saeápo* (American) teachers. If the American churches will not send them teachers, criminality must rest upon them for disobedience to Christ's authority. Are there any heathen more anxious than these to be taught the way of salvation? and where are there so few hindrances to the introduction of the gospel? They have no idols, no sacrifices, no power of caste to combat; and as yet, not the destructive influences which exist upon the frontiers.

September 14th.—Recommenced our journey, and proceeded five hours down the river, and stopped a few miles above the main branch of Salmon River, which comes from the south, and has its origin in two small lakes in the mountains north of Henry's Fork.

For some distance on our way on the 15th the mountains came down near the river, rendering the valley through which it runs narrow. Some of these mountains terminate in high bluffs, which in many places present uncommonly interesting strata. The lowest presented to view was white marly earth, about twenty feet in depth, nearly horizontal and somewhat indurated; upon this a green strata of about four feet thickness; next a strata of brown of about ten feet; upon this a strata of red about the same depth as the green; over this a mould of decomposed lava. This marly earth slightly effervesces with acid. The rocks in most places are basalt—in some places very fine wacke. Noticing some unusual appearances in the condition of the earth near the foot of the mountains on the left, I rode to the place, and found a cluster of volcanic eruptions, which, though ancient, appeared more recent than any I had seen. A little way down the descent into one of the craters, I observed a petrified stump standing in its natural position; its roots and the grain of the wood entire. I think it was cedar, and about

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eighteen inches in diameter. This stood, undoubtedly, upon what was the natural surface of the earth, and the mound above and around was thrown up by volcanic fires. While time is mouldering the lava into dust, the wind is scattering it over the country around, to renew the soil which was destroyed by the great conflagration which once fused the whole of this western region. This petrified stump, found in this position, proves that this country, which is now so destitute of wood, was once far better supplied, if not covered with forests. Does not this fact overthrow many of the theories of the formation of the great prairies of the west? From various sources of evidence, it is plain that these prairie regions were once far better supplied with wood than at present, and also that the existing woods are constantly diminishing.

Passed to-day a place which presented a very mournful scene, where two years ago thirty Nez Perce young men, who were killed by the Blackfeet, had been buried. They were all active young men, going out upon some expedition, the nature of which I could not learn. They had gone but a little way from the village which encamped here, when, passing through a very narrow defile on a small stream of water, walled up on both sides with perpendicular rocks, the Blackfeet Indians, who had waylaid them, attacked them from before and behind, and killed all but one, who mounted a horse belonging to the Blackfeet, and forced his way through the opposing enemy. After the Blackfeet Indians had retired from the place of slaughter, the Nez Percés brought away the dead bodies and buried them in this place. According to their mode, they buried with them their clothes, blankets, and buffalo robes, in graves only about three feet deep, putting five or six bodies in a grave. Some time after this the Blackfeet Indians came and dug them up, and made plunder of their blankets and whatever they thought worth taking. The Nez Percés some time afterwards came this way, and collected their bones and buried them again. The graves in which they were first buried were open when we passed, and fragments of garments were lying about. Here my Indians halted, and mourned in silence over their slaughtered sons and brothers. The whole scene was very affecting, and I could not but long for the time to come, when they shall settle down in a Christian community and cease from their dangerous wanderings; and also that the gospel may soon be sent to the Blackfeet Indians, and that they may imbibe its spirit of peace on earth and good will towards men. After some time spent in reflections and solemn mourning, we left the place and proceeded down the river, encamping near Bonneville's Fort, which he has abandoned, and which is situated in a small pleasant vale. This place would be favourable for fur business, were it not that it is on ground where conflicting tribes often meet.

JOURNEY OVER THE SALMON RIVER MOUNTAINS.—ARRIVAL AT FORT WALLA-WALLA.

SALMON River is a beautiful transparent stream; its shores are covered with pebbles from primitive formation. In less than a mile from us, a short way up the mountain on our left, is a deposition of mineral salt, in pure crystals. I saw some which the Indians procured, the quality of which is good. I was anxious to go and visit the spot, but was suffering too much from the inflammation in my head, and weakness which resulted from its continuance.

Took an observation of latitude, and found it to be 44 degrees, 41 minutes. After passing down the river two hours in a north-westerly direction, we entered into the mountains, leaving Salmon River on our left. The river literally passed into the mountains; for the opening in the perpendicular rocks, two or three hundred feet high, and up these mountains, several

thousand feet high, was wide enough only for the river to find a passage. It flowed into the dark chasm, and we saw it no more. During the two hours' ride before we entered the mountains, the scenery was grand. While there was some level bottom-land along the river, in every direction mountains were seen rising above mountains, and peaks above peaks, up to the regions of perpetual snow. These mountains are not so much in chains, as of a conical form, with bases in most instances in small proportion to their height. So much sublimity and grandeur, combined with so much variety, is rarely presented to view. The geology resembled that of the mountains through which we have already passed. Horizontal strata as yesterday, with interchanges of white, green, red, and brown; and in one place, for more than a mile in length, a vertical front was presented, facing the south-west, of 150 and 200 feet high, resting upon a base of conglomerate rock, the stones of which are round, of primitive origin, cemented with marly clay, petrified, and of the various colours already mentioned. The opposite side of the river is studded with dark basalt.

After leaving the Salmon River, and going through some narrows on a small stream of water coming from the north-east, we came to a more open space, and to what I called the Chimneys, standing near the base of a mountain. There were thirty or forty of them, between ten and forty feet high, appearing very much like the chimneys of log-houses. They are composed of conglomerate rock, of a somewhat slaty character, which makes them appear the more like the work of men. From this place we turned more westerly, and passed a high mountain, parts of which were very steep, and encamped in a valley, near to a stream of water.

On the 17th we pursued our journey over lofty mountains, which in some places were intersected by deep ravines, very difficult to be passed. Encamped in a grove of large Norway pines.

September 18th.—Being desirous to expedite my journey to some of the posts of the Hudson's Bay Company, I took ten Indians and went forward, leaving the remainder to follow on at their leisure. We passed over a mountain more than six thousand feet high, which occupied us nearly the whole day. These mountains are covered with woods, excepting in some comparatively small parts, which are open, and furnish grass for our horses. The woods are composed mainly of fir, spruce, Norway pine, and a new species of pine. The leaves of this latter species resemble those of pitch-pine, growing in bunches at the ends of the limbs, being shorter and smaller; the bark and the body of the tree resembling the tamarack, the wood firm and very elastic. On account of this last and peculiar property, I have called it the *elastic pine*. It grows very tall and straight, and without limbs except near the top. These trees would undoubtedly make excellent masts and spars for shipping. On experiments which I made, I found it very difficult to break limbs an inch in diameter. After passing part of the way down this mountain, we encamped by a small spring.

We arose early on the 19th, and commenced our day's labour; and by diligence, went more than twice the distance generally gone over by the Indians. We were much annoyed by trees which had fallen across the trail. Encamped upon the south-east side of a very high mountain, where there was a large opening, a spring of water, and a good supply of grass for our horses.

Sabbath, 20th.—Continued in the same encampment, to rest according to the commandment. I told Charle he had better spend a part of the day with his men in devotional exercises. They all knelt down, and he prayed with them; after which he talked with them a considerable time concerning the things which I had taught them. It was truly interesting to see

these poor heathen upon their knees, trying to worship God according to the instructions of the scriptures. How can any Christian refrain from doing what he can to give the lamp of life to these benighted souls, especially seeing they are so anxious to know the way of salvation, and so ready to do right? After they had closed their worship, I sang a hymn, and prayed and conversed with them.

The inflammation in my head continuing, I bled myself copiously, which reduced my pulse for a while, but increased my weakness, so that I could not walk a few rods without fatigue. Sometimes, amidst all the evidences of God's mercy to me, I found my heart sinking into despondency, and was ready to say, I shall perish in these wild, cold mountains. It seemed, from my weakness and emaciation, that I could not endure the fatigue of travelling eight days more over these mountains. They are on an average about six thousand feet high; and as they range north and south, with only very narrow valleys between, and our course was only a little north of west, we were constantly ascending and descending; nor could we discontinue our journey, owing to the want of provisions. The thought that I must fail of accomplishing the object of my mission, and close my life without a sympathising friend near with whom I could converse and pray, and be buried in these solitary mountains, filled me with a gloom which I knew was wrong. My judgment was clear, but I could not make it influence the feelings of my heart. At night, I sometimes thought a pillow desirable, upon which to lay my aching, throbbing head; but my portmanteau was a very good substitute, and I rested quietly upon the ground, and every morning arose refreshed by sleep.

Monday, 21st.—At a very early hour we resumed our journey, and our horses being recruited with the rest and good fare they had yesterday, made a long day's journey, considering the height of the mountain over which we passed, and the rocks and trees obstructing the trail. I had observed the mountain over which we passed to-day, which is about seven thousand feet high, two days before we arrived at the top; and queried in my mind whether Charle, my guide, would not depart in this instance from the common custom of the Indians, which is to pass over the highest parts of mountains, and to descend into the lowest valleys. But we passed the highest part, except one peak, which, in nearly all its parts, is perpendicular, and rises like an immense castle or pyramid. It is composed of basalt; and around it volcanic rocks lie scattered in great profusion. At the base there are also excavations, around and below which there is much lava. This is a granite mountain, much of which is in its natural state. The way by which I calculated the height of these mountains is, that some of them are tipped with perpetual snow; and as 8000 feet, in latitude 42 degrees, is the region of perpetual snow, so there can be no doubt, as these do not vary greatly from each other, that they average 6000 feet.

I was much interested with a natural curiosity upon this mountain, in the shape of two granite rocks, each weighing many tons, placed one upon the other, like the ends of an hour-glass. It was curious to observe how nicely the uppermost one was balanced upon the other: it appeared as if a puff of wind would blow it off its centre. Charle, the chief, seeing me one day examining some minerals with a magnifying glass, said, "These white men know every thing. They know what rocks are made of, they know how to make iron, how to make watches, and how to make the needle always point to the north." They had seen a compass before; and when I showed them mine, they said, "that would keep me from getting lost." Encamped upon a mountain by a small spring, where there was but little grass. A waterfall was seen descending down a high point of the same mountain, which, by its continual foaming, looked like a white belt girding its side.

Left our encampment on the 22d, at an early hour, and continued our mountainous journey. Parts of the way the ascent and descent was at an angle of 45 degrees, and in some places even more steep; sometimes on the verge of dizzy precipices, again down shelves of rocks, where my Indian horse would have to jump from one to another, while in others he would brace himself upon all-fours and slide down; and I had become so weak that I could not walk on foot, but was obliged to keep upon his back. Frequently between the mountains there would be space enough only for a rushing stream of the purest water to find its way; the bank on the one side of which would terminate the descent of one mountain, and the other bank commence the ascent of another. The question often arose in my mind, Can this section of country ever be inhabited, unless these mountains shall be brought low, and these valleys shall be exalted? But they may be designed to perpetuate a supply of lumber for the wide-spread prairies; and they may contain mines of treasures, which, when wrought, will need these forests for fuel, and these rushing streams for water-power. Roads may be constructed running north and south, so that transportations may be made south to the Salmon River and north to the Cooscootske.*

After a fatiguing day's march, we encamped in a low stony place, where there was little grass, for the want of which some of our horses strayed away. Our men killed a deer, which was a very agreeable change from dried buffalo meat.

The mountains over which we made our way on the 23d were of primitive formation, with the exception of some parts which were volcanic. Granite and mica-slate predominated. In one place there were immense quantities of granite, covering more than a hundred acres, in a broken state, as though prepared for making walls, mostly in cubic forms. In some places the change from granite in its natural state to amygdaloid was so gradual, that it would be difficult to say where the one ended and the other began. While riding along upon a narrow ridge of this mountain, I saw two small lakes a little down the sides; one on the right hand which appeared to be very black, and the other upon the left was very yellow with sulphur, issuing from a spring in the mountain side. These two lakes were directly opposite each other, and not far distant. I should have examined them more minutely, had my strength permitted. There was also much in the scenery around to excite admiration—mountain rising above mountain, and precipice above precipice.

Encamped in a valley where there was a small meadow well supplied with grass. The woods around were very dense, composed mostly of the species of pine formerly noticed, which here grew very tall and straight, though not very large in diameter.

Took an early departure on the 24th from our encampment, and made good progress through the day. About the middle of the day we came to where we could look forward without the sight being obstructed by mountains, and it was pleasant to have a prospect opening into the wide world. Continued to descend until we came into a vale of considerable extent, through which flows a large branch of the Cooscootske. Found to-day a new species of elder, which grows very large, five or six inches in diameter and from ten to twenty feet high, bearing blue berries, which are pleasant to the taste. Kentue caught me some fine trout.

Here was a band of horses belonging to the Nez Perces, which they left here last spring. They were in fine order. It is remarkable that their horses do not wander far from where they are left, although there are no fences to enclose them. Here some of my In-

* The name of this river, in the journal of Clarke and Lewis, is written Cooscooske, and so in all other writings I have seen. This signifies the water water. But Cooscootske signifies the little water (coos, water; coots, little; ke, the) or the little river.

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dians changed their horses and took fresh ones, relieving those which were worn down with long journeying.

On the 25th we pursued our course down this fertile vale until one in the afternoon, when, contrary to my expectations, we had to leave this branch of the Cooscootske, which here took a more northerly direction, and ascended another high mountain which was densely covered with wood. Among the largest trees is a new species of fir, single leafed, the bark thick and rough like the bark of hemlock, but the balsam is the same as the common fir. I saw more birds in this valley than in all the country through which I had passed west of the Rocky Mountains; robins in great numbers, the magpie, and a new species of bird about as large as the magpie, its colour uniformly a dull red, somewhat resembling chocolate. Thermometer stood at 54 degrees.

On the 26th we proceeded about four hours on our way, and encamped on the side of a mountain near its summit; the distance to another place suitable for our horses over sabbath, being too great. Saw to-day a small animal resembling the marten, and probably of that genus. Its colour was a bright orange red; its fur appeared to be very fine; head round and large; eyes black, prominent, and piercing. I was in advance of my Indians, and when it saw me it sprang about eight feet up a tree, but appeared to be afraid to ascend higher. Attempts were made to obtain it, but without success. Saw in these mountains a new variety of striped squirrel, only about half as large as those found in the United States; also another kind, in every respect resembling the red squirrel except in colour. It is nearly black, excepting its under parts, which are reddish yellow. I observed, also, a kind of pheasant, which is smaller than the common species, somewhat lighter coloured, and more spotted: its habits are gregarious, like those of the common quail. They were remarkably tame, as if unacquainted with enemies; and when assailed with stones by the Indians, appeared to be amazed, and made scarcely any effort to escape. Their flesh was very good, and furnished an additional supply to our waning stock of provisions.

Sabbath, 27th.—Continued in our encampment. My health no better: perspired profusely last night, and yet the inflammation was rather increasing. Took from my arm a pint of blood, which, while it weakened, gave me relief.

We had religious services in the fore and after part of the day, as last sabbath. Charles prays every morning and evening with his men, and asks a blessing when they eat. In the afternoon he took Compo, my interpreter, and came and sat down by me, and said, "We are now near our country, and when we come into it, I wish you to look over it, and see if it is good for missionaries to live in. I know but little about God, my people know but little; I wish my people to know more about God." He said he wished to talk with me much more, and was sorry I had not a better qualified interpreter. Besides the Bible, read part of a little book called "Christ Precious."

Monday, 28th.—In better health. Made a long day's march, and emerged from the mountains at two o'clock in the afternoon. Not finding water at the place where we intended to rest, we were obliged to travel on until near night, when we came to another branch of the Cooscootske, where we found several lodges of Nez Perce Indians. A salute was fired, and then we were welcomed with a ceremonious but hearty shaking of hands. They then feasted us with some excellent dried salmon, for which I made them some small presents. I was rejoiced to find myself wholly through the Salmon River mountains, and convalescent. These mountains were far worse to pass than the Rocky Mountains, as we could not take advantage of any valley, excepting one in which we journeyed only two-thirds of a day. Excepting the middle of the days, the atmosphere was cold, and frequently ice was formed during the night.

It was fortunate we had no snow, which often falls upon the tops of these mountains very early in the autumn; nor had we any storms or very unpleasant weather in our passage over. Frequently heavy gales of wind sweep through these mountains, and uproot the trees in the forests; but we had none to endanger us.

On the 29th we proceeded down this branch more than half the day, and found the soil black and good, well covered with grass, which, however, was dried into hay by the summer drought. Here, as on most prairies, there is much want of wood, there being but little besides what is found along the streams of water. This country continues to be volcanic, as is evinced by the abundance of lava and basalt. Came at noon to six lodges of Indians, who welcomed us with the same friendly expressions as did those where we encamped the last night. Left the branch of the Cooscootske, and ascended westerly to the upper prairies, which are as fertile as the lower, and do not suffer any more with the drought. After a long fatiguing ride over these prairies, we descended into a deep gulf almost enclosed with perpendicular walls of basalt, in the bottom of which we found a copious spring of water, by which we encamped.

Arose very early on the 30th, set forward, and made good progress considering the exhausted state of our horses. Found most of the streams dried up, and one, which is generally large, and where we intended to have arrived last night, was wholly destitute of water and grass. Ascending out of this gulf, we found, towards the summit of the high prairie, a good spring of water, with sufficiency of grass, where we refreshed ourselves at noon. The horses, contrary to my expectations, preferred the dried to the green grass. In the afternoon we went through a section of country well supplied with woods, consisting chiefly of yellow pine and white oak, where also much of the soil appeared to be good. Towards night we came to a stream of water running west, where we encamped. Thermometer 82 degrees at noon.

Thursday, October 1st.—Arose early, with decidedly better health, for which I cannot be too thankful. After travelling a few miles we came to several lodges of Nez Perces, who gave us their kind welcome, and seemed, as also at the other lodges, pleased to see their first chief. They manifested much the same feelings, on learning who I was and the object of my coming into their country, as did their countrymen whom we met at the rendezvous. With these Indians I left two of my horses which were too much exhausted with the fatigues of my long journey to proceed any farther. I had fears that they would not endure the privations of the coming winter, without any shelter from the cold and storms, and with nothing to eat except what they could find upon the prairies.

Arrived, two o'clock in the afternoon, at the Lewis branch of the Columbia River, near the confluence of the Cooscootske. Though this is a large river, yet, on account of the summer's drought, there is less water flowing down its channel than I anticipated.

A squalid-looking Indian took us over the ferry in a canoe which appeared as weather-beaten as himself, and reminded me of the fabled Charon and his cerulean boat.

This country differs very much from what I had expected; for while the soil is generally good, and furnishes a supply for grazing, yet there is such want of summer rains, that some kinds of grain could not flourish, especially Indian corn. The crops sown in the fall of the year, or very early in the spring, would probably be so far advanced before the severity of the drought should be felt, that they would do well. In general there is a great want of wood for building, fencing, and fuel; but at the confluence of these rivers a supply may be brought down the Cooscootske. This place combines many advantages for a missionary station.

I began to doubt the correctness of the statements of some travellers, in regard to the great numbers of wild horses, and the immense multitudes of wolves, which they say they saw on this side of the Rocky Mountains; for as yet I had seen no wild horses, and only a very few wolves. Encamped upon the west bank of Lewis River, or, as it is more commonly called, the Snake River.

On the 2d we arose early, but were detained some time before all our horses could be collected. Set out about eight, and proceeded three hours down the river to a place where it takes a northerly bend, through a section of mountains which are difficult to be passed. Our direct course to Walla-Walla being west-north-west, we here left the river and followed a small stream up a valley nearly to its source. The section of country through which we journeyed to-day was rocky and mountainous. One part of the river along which we travelled was walled up with volcanic rocks. The lowest observable stratum consisted of amygdaloid, about thirty feet high above the river, and very cellular, terminating in a narrow horizontal shelf or plain. Above this is superimposed columnar basalt, the columns of which are regular pentagons, varying from two to four feet in diameter, rising sixty feet high, perpendicular, excepting in one place where they were somewhat inclining. Above this formation of columns there was a stratum of volcanic stones and disintegrated basalt, of some six or eight feet thickness, lying in a confused state; and upon this another section of basalt and amygdaloid, of fifty feet depth; and so on to the height of 300 feet nearly perpendicular. The pentagons are as regularly formed, and have much the same appearance, as those composing the Giant's Causeway in Ireland. From the best observations I could make, I was led to conclude that the different sections were raised by widely extended subterranean fires, and at different periods of time. The basalt in this place, and also in almost all other places which I have yet seen, is of very dark colour, containing augite, or black oxide of iron; and is what some who have been in this country have called black rocks.

Saturday, 3d.—We took an early departure from our encampment. We had through the day a very high wind from the west, but the sky was unclouded, and the sun shone brightly. We have had no rain since the 18th of July, and not more than five cloudy days. The water on this side of the Rocky Mountains is excellent, and no country can possess a climate more conducive to health. After passing over a somewhat hilly country, well covered with grass, we encamped for the night, and for the sabbath, in a fertile vale, upon an upper branch of the Walla-Walla River. Here we found three lodges of Nez Percés, who were out on a hunt for deer, and whose women were gathering camas roots. This root in some degree resembles in taste and nutritive properties the sweet potato, and constitutes a large item of food to the Indians throughout a considerable section of country on this side of Salmon River and Salmon River mountains. The common tokens of friendship were interchanged; and they presented us a share of such food as they had, and on my part I made them some small presents.

Sabbath, 4th.—We had public worship, at which all the men, women, and children of three lodges attended. What there was of a truly spiritual nature in our worship, was known to the Searcher of Hearts; but there was the appearance of devotion, and good attention was paid to what was said. It is affecting to see the anxiety these Indians manifest to know what they must do to please God and to obtain salvation.

Employed part of the day in reading Vincent's Explanation of the Catechism. This is an excellent compendium of divinity, and is far too much neglected in families and sabbath schools.

Decamped early on the 5th, and pursued our journey down the Walla-Walla River, upon some parts of

which there is a good supply of wood—yellow pine, cotton-wood, and willows, and various kinds of shrubbery, among which the wild rose is most conspicuous. Through most parts of this valley the soil is good. We find but little game of any kind—some prairie hens and avosets, some robins, and a few other small birds. The crow is seen every where, and is here remarkably tame. The Indians having no inducements to molest them, they do not fear man as their common enemy. Our encampment was on the same branch of the Walla-Walla, where there were high bluffs on both sides.

October 6th.—We arose early, and commenced our journey with the animating hope of reaching Walla-Walla, and of seeing civilised people, before noon. Ascended the bluffs, and passed over an undulating prairie of good soil, leaving Walla-Walla River to our left. As we drew near the Columbia River, the soil became more and more sandy. Before we arrived at the fort, my attention was arrested by seeing some cows and other cattle in fine order, feeding upon the bottom-land; and the sight was not only novel, after having been so long from civilised life, but the more interesting on account of its being unexpected. As we came near the fort, the Indians fired their customary salute, and then rushed forward to the gate. Mr P. C. Pambrun, the superintendent, met us at the gate, and gave me a kind welcome. I never felt greater joy than in entering this habitation of civilised men, and again hearing the accents of my native tongue. I felt that I had great cause of thankfulness, that God, in his mercy, and by his watchful providence, had brought me in safety and with restored health to this place. I was soon invited into another apartment to breakfast; and, comparatively speaking, it was a new thing to sit in a chair, and at a table, especially as the latter was plentifully supplied with ducks, bread and butter, sugar and milk. Bread, butter, and milk, were great luxuries.

COLUMBIA RIVER.—HUDSON'S BAY COMPANY.— CAYUSE INDIANS.—FORT VANCOUVER.

Fort Walla-Walla is situated on the south side of the Columbia River, ten miles below the confluence of the Columbia and Lewis Rivers, which last is commonly called, by the people belonging to the Hudson Bay Company, Nez Perce River; and one mile above the Walla-Walla River, in latitude 46 degrees 2 minutes, longitude 119 degrees 30 minutes. Two miles below the fort there is a range of mountains running north and south, which, though not high, are yet of considerable magnitude; and where the Columbia passes through, it is walled up on both sides with basalt, in many places three hundred feet perpendicular height, which renders the scenery picturesque. The soil, for a considerable distance around, with the exception of some strips of bottom-land, is sandy, and, for the want of summer rains, is not productive. This establishment is not only supplied with the necessaries of life, but also with many of the conveniences. They have cows, horses, hogs, fowls, &c., and cultivate corn, potatoes, and a variety of garden vegetables; and might enlarge these and other productions to a great extent. They also keep on hand dry goods and hardware, not only for their own convenience, but also for Indian trade. Most of the year they have a good supply of fish; in particular, there are abundance of salmon of the first quality. There is a great deficiency in religious privileges.

I arrived here in six months and twenty-three days from leaving home, forty-five from rendezvous, and twenty days from entering Salmon River mountains.

Wednesday, 7th.—Continued in this place; settled with my interpreter, gave presents to my Indians, and made arrangements for leaving this place to-morrow, in a canoe propelled by Indians belonging to the Walla-

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Walla tribe, for Fort Vancouver, which is two hundred miles down the Columbia. Thus I am putting myself without fear into the hands of Indians, where, a few years ago, an escort of fifty men was necessary for safety, and shall have to pass places which have been battle grounds between traders and Indians.

The gentlemen belonging to the Hudson's Bay Company deserve commendation for their gentle treatment of the Indians, by which they have obtained their friendship and confidence, and also for the efforts which some few of them have made to instruct those about them in the first principles of our holy religion, especially in regard to equity, humanity, and morality. This company is of long standing; they have originated a vast trade, which they are anxious to preserve, and therefore they consult the prosperity of the Indians as intimately connected with their own. I have not been informed as yet of a single instance of any Indian being wantonly killed by the men belonging to this company; nor have I heard any boasting among them of the satisfaction taken in killing or abusing Indians, too frequently observable elsewhere.

Thursday, 8th.—My three Walla-Walla Indians having got all things in readiness—mats, provisions, &c., furnished by the kindness of Mr Pambrun—and he having given them their instructions, I went on board the canoe at nine o'clock in the morning, and having given the usual salutations, we shoved off, and gently glided down the river, which here is three-fourths of a mile wide. I felt myself in a new and strange situation: I was in a frail canoe, upon the wide waters of the Columbia, abounding with rapids and falls, at the mercy of the winds, and among stranger Indians, two hundred miles by water before I could expect to find white men; and having to pass through a territory inhabited by tribes of whose languages I was entirely ignorant. Yet the change from riding on horseback for months, over mountains and plains, through defiles and ravines, was anticipated with satisfaction.

My three Indians were well acquainted with the river and with the art of managing the canoe. One of them understood the Nez Perce language tolerably well, was very loquacious and vain, and wished to be thought a man of importance. He told me he was to do the talking, and the other two were to do as he should direct. On account of his important and loquacious habits, I called him *my orator*. One of the other two, who took the stern and steered the canoe, was a stout, brawny, savage-looking man, excepting the expression of his countenance, which was indicative of intelligence and good nature. The third, who took the bow, was an able, well-disposed young man. The channel through the volcanic mountain a little below the fort is one of the wonders of nature; it is formed through solid basaltic rocks, which are excavated, as it were, to the depth of about three hundred feet, and for the distance of two or three miles. But my attention was so much taken up with the boiling eddies and the varying currents, that I did not take those observations which, under different circumstances, might have been made, and which the scenery and phenomena demanded. In one place, as we passed out of the mountain channel, the river ran so rapidly over a rocky bed, and the water was so broken, that I felt it unsafe to continue in the canoe, and requested the Indians to put me ashore. My talking Indian said *tois* (good.) I told him, *waitu tois, hapseis*, not good, but bad. But still he said, *tois tois*, and I concluded that they would not decline putting me on shore if there were any particular danger. The man at the stern put off into the middle of the river, where the water was the smoothest, but where the current was equally strong, and, with his keen eye fixed upon the varying eddies, applied his brawny arms to the work; and whenever a change of his paddle from one side of the canoe was necessary, it was done in the twinkling of an eye. Any failure of right management would

have been disastrous; but they kept the canoe in the right direction, and we shot down with such velocity, as, together with the breaking in of some water, was calculated to excite some little alarm. But this served to make the smooth parts more pleasant, and my mind more tranquil in regard to future dangers.

At two o'clock in the afternoon, we called at an encampment of Cayuse Indians, of about a dozen lodges. My orator, when we had come within hearing, announced our approach, and informed them who I was, and the object of my tour, and that they must prepare to receive me with all due respect; that I was not a trader, and that I had not come with goods, but to teach them how to worship God. They arranged themselves in single file, the chiefs and principal men first, then the more common men; next the women according to their rank—the wives of chiefs, the old women, the young; and then the children according to age. All things being made ready, the salute was fired, and I landed and shook hands with all, even the youngest children, many of whom, when they presented the hand, would turn away their faces through fear. I made them some presents, and bought of them some dried salmon and cranberries. These were the first cranberries I had seen west of the Rocky Mountains, and their flavour was most agreeable. The Indians expressed much satisfaction at seeing me, and with the object of my coming among them. I told them I could not explain to them what I wished, but they must meet me next spring at Walla-Walla, where I should have an interpreter, and then I would tell them about God. After again shaking hands with them, we went on our way.

At five o'clock we landed upon the north shore, and encamped near a large party of Nez Perce Indians, who came about me with the same tokens of friendliness which uniformly characterise their nation. Among other acts of kindness, they brought me wood, which in this section of the country is scarce, and gathered small bushes and grass to make my bed upon. In return I made them some presents.

October 9th.—Arose before day, and as soon as any light appeared, resumed our voyage down the river. The morning was pleasant, the country around open, and diversified with rolling prairies and distant mountain tops, mellowed with the opening beams of the rising sun. It was a time for pleasing contemplations, such as banished all feelings of solitude, although no sound broke upon the ear but the regularly timed strokes of the paddles of my Indians, who were urging forward the canoe with an accelerated velocity, greater than the current of the river would have carried us. The great fields of nature were spread out in silence. About the middle of the day, the stillness was interrupted by the roar of a distant rapid, the sound of which continued to increase, until the white breaking water was presented to view. For several miles the bed of the river was filled with rocks, and several rocky islands and shoals, among which the whirling and foaming water was forcing its way. The only part of the river which presented any appearance of safety, was along the south shore. This had somewhat the appearance of a wake. My Indians made no movement for landing, but kept near the middle of the river. On my expressing some apprehensions of danger, they pointed toward the wake, and said, *tois*. I pointed forward and towards the north shore, and said, *hapseis*, bad. They answered, *ai, hapseis*; and, with the language of signs accompanying their words, told me they would keep the canoe in the good water, and it would not fill nor be drawn into the breakers. My confidence in their skill of management being well established, I made no objection to their going forward; and in a very short time we had passed the apparent danger, and were gliding along over the smooth surface, on the south side of a large island, about six miles long.

During the day, the country around was compara-

tively level, covered with a black soil, which appears to have been formed by atmospheric agents decomposing the volcanic substances which so generally abound. This section of the country is well supplied with grass, which during the summer drought is converted into hay. Who can calculate the multitudes of cattle and sheep which might be kept here summer and winter, with no other labour than the care of a few herdsmen and shepherds! Encamped upon the north side of the river, among some sand-hills, a little below several lodges of Walla-Walla Indians, to whom we gave the usual formal salutation.

I was pleased to find Indians belonging to different tribes scattered all along this river, living in harmony, without any feuds or jealousies. It speaks much in favour of their kind and peaceable dispositions.

On the 10th, arose before day, after a night's comfortable rest, and by the first breaking light we had our baggage on board and were under way. Towards the middle of the day we came to a more mountainous tract of country, and at a place where the mountains crossed the river there were very rocky rapids; but by winding our way among islands near the north shore, we made a safe descent. About noon, a head wind, which commenced in the fore part of the day, had become so strong, and the waves began to multiply their white caps, that it was dangerous navigation for our canoe, and we had to land and wait for more favourable weather. We encamped on the north side of the river, under a very high and romantic basaltic mountain; in some parts near us the rocky walls were more than two hundred feet in perpendicular height—in one place hanging over. In some places, and at different altitudes of this immense wall, there were cavities of considerable magnitude, and in others wide and deep fissures, through one of which passes the road travelled by pedestrians and those on horseback. This place is ten miles above the Falls of the Columbia, which the Indians call the *tum tum*; the same expression they use for the beating of the heart.

About a mile above us were encamped some Walla-Wallas, many of whom came to my tent and wished to enter into trade with me, offering me beaver at a low price. I told them that trading was not my business, any farther than to buy salmon, &c., for food. My orator told me one of them was a *meohot*, or chief, and would expect a present. As a trial of their disposition, I told him they had not brought me any wood for a fire, and I would not give them any thing until they showed their kindness. But he said I must make the chief a present and buy of them wood. I replied, "*Waiitu*; if he is a chief, let him show the generosity of a chief." Very soon they brought wood, and a fire was made, and I rewarded them with some presents.

Sabbath, 11th.—Continued in the same encampment, and had my heart's desire much excited for the salvation of these poor heathen. There were a sufficient number here to have made a decent congregation, had I had any medium of communication. Their language differs from the Nez Percés', so that I could have no communication with them except by my orator, who asked me if he should teach these Indians what he had learned about God and his worship. I gave him permission, though I had fears he was influenced more by love of distinction than any higher motive; but still, if any true light should be imparted to them, I would rejoice in it.

I arose the latter part of the night of the 12th, and the weather being calm, and the moon shining pleasantly, we took our departure for the falls, where we arrived some time before day. Above the falls there is a large island, with a commodious bay at its southern extremity, near which, and upon the River De Shutes, which here unites with the Columbia, there is a village of the Fall Indians, of about thirty lodges. Here we landed, and my talker raised his oratorical voice to such a note as aroused the whole village, calling upon the chiefs to arise, and with their people receive

the personage with him in due form. Their line was soon formed, the first chief leading the way, and others according to their rank and age following; and the ceremony of shaking hands being performed, all retired to their lodges again.

There is a great want of neatness among Indians in general, but more especially among those on this river, who live by fishing.

Here we left our canoe, and took horses and proceeded by land, upon the south side of the river, by the falls, and down the La Dalles, six miles. From the lower end of the island, where the rapids begin, to the perpendicular fall, is about two miles; and here the river contracts, when the water is low, to a very narrow space, and with only a short distance of swift water it makes its plunge twenty feet perpendicular, and then, after a short distance of rapids, dashing against the rocks, it moves on in a narrow passage filled with rapids and eddies, among volcanic rocks called the La Dalles, four miles; and then spreads out into a gentle broad channel. At the falls and the La Dalles below, there are several carrying places, where boats and canoes as well as baggage have to be transported. The geological formation along this distance is singular. With the exception of a few high hills and bluffs, the shore and lands around are but little above the river in the freshest rise; and yet the channel of the river is through the hardest basalt and amygdaloid. Has this channel been worn by the water in this solid rock formation? If so, at what time? There is no appearance of the channel having worn perceptibly deeper, since these rocks, from their melted state, assumed their present condition, which must have taken place many centuries ago. As I have no confidence in theories founded upon conjecture, nor in Indian traditions, I leave it for others to discover how these things took place. At all events, the falls and La Dalles furnish a situation for water-power equal to any in any part of the world. Here, also, is one of the best locations for salmon-fishing, and where great number of Indians collect in the season of taking them, which commences at the end of April or beginning of May, and continues a few months. At the lower part of the La Dalles, I found Captain Wyeth, from Boston, with a small company of men, going up the river to Fort Hall. Captain Wyeth, who is an intelligent and sociable man, had the charge of the business of a company formed in Boston, for salmon-fishing on the Columbia, and for trade and trapping in the region of the mountains. The plan of the company was to send a ship annually around Cape Horn into Columbia River, to bring out goods for trade and to take home the salmon and furs which should be obtained through the year. It was expected that the profits on the salmon would defray all ordinary expenses, and that the proceeds of the furs would be clear, and yield a handsome income. But thus far the enterprise has been attended with many disasters, and the loss of many lives: several of the men were drowned, and some killed by Indians.

Here I dismissed my Walla-Walla Indians, and Tilki, the first chief of the La Dalles Indians, engaged to furnish me with a canoe and men to carry me to Fort Vancouver. Encamped with Captain Wyeth, and obtained from him a short vocabulary of the Chenook language, to enable me to do common business with the Indians residing along the lower part of this river.

Tuesday, 13th.—I left this encampment at nine o'clock in the forenoon, in a canoe with three men furnished by Tilki, and made good progress down the river, which flows in a wide and gentle current. Many parts of the way, the river is walled up with high and perpendicular basalt. At the La Dalles commences a wood country, which becomes more and more dense as we descend, and more broken with high hills and precipices. Noticed a remarkable phenomenon—trees standing in their natural position in the river, in many places where the water is twenty feet deep, or even

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more, and rising to high or freshet water-mark, which is fifteen feet above the low water. Above the freshet rise, the tops of the trees are decayed and gone. I deferred forming an opinion in regard to the cause, until I should collect more data. About the middle of the day, a south wind began to blow, and continued to increase until it became necessary to go on shore and encamp, which we did about four in the afternoon.

On the 14th we did not make much progress, on account of wind and rain. Encamped in a cavern under a large projecting rock, the upper part of which was formed of basalt, the lower of pudding-stone. Although this encampment was at least six miles above the cascades, yet the roar of the water could be distinctly heard. The same phenomenon of trees standing in the channel of the river continued. I paid particular attention to the condition of the shores of the river and adjacent hills, to see if any evidence could be discovered of their having slid down from the hills by escarpment; but as their condition was the same where there were no hills near, I was led to conjecture that I should find at the cascades the river dammed up with volcanic productions, from the fact, that the river, the whole distance from the La Dalles, is wide and deep, and moves with a sluggish current.

On the 15th, the wind and rain continuing through the fore part of the day, we did not leave our encampment until noon, when we set forward, and arrived at the cascades at two o'clock. The submerged trees became still more numerous to-day, in many places standing in deep water, and we had to pick our way with our canoe in some parts, as through a forest. The water of this river is so clear, that I had an opportunity of examining their position down to their spreading roots, and found them in the same condition as when standing in their natural forest. As I approached the cascades, instead of finding an embankment formed from volcanic eruptions, the shores above the falls were low, and the velocity of the water began to accelerate two-thirds of a mile above the main rapid. It is evident that this tract of land has sunk considerably, for a space more than twenty miles in length and fully a mile in width. The trees standing in the water are found mostly towards the north shore; and yet, from the depth of the river, and its sluggish movement, I should conclude the subsidence had extended over the whole bed. The trees not being wholly decayed down to low water-mark, proves that the subsidence is comparatively of recent date; and their undisturbed natural position shows that it took place in a tranquil manner, not by any tremendous convulsion of nature. That forests have in this way been submerged, is well known. On the eastern coast of Yorkshire and Lincolnshire, in England, about fifteen feet below water-mark, and extending eastward a considerable distance from the shore, stumps and roots, the remains of a submerged forest, are seen in their natural position. So manifest is the evidence of great changes having taken place by volcanic power in these regions west of the Rocky Mountains, both by upheaving and subsidence, that we are led to inquire whether there are not now such agents in operation, and upon such materials, that the valleys shall be literally exalted, and the mountains be made low, and waters spring up in the deserts.

The cascades, so called to distinguish them from the falls, do not differ very materially from them, except in the wild romantic scenery around. There is no perpendicular fall, but the water concentrates, from its wide-spread form, to a very narrow compass, and then rushes with great impetuosity down an almost perpendicular precipice, twenty or thirty feet, and continues in a foaming and whirling descent most of the way five miles farther, where it meets the tide waters from the Pacific Ocean. Above the falls in the river, there are many islands, none of which are very large; some are only volcanic rocks. About the cascades, and

many miles below, the country is very mountainous, especially on the south side. Their volcanic peaks are as diversified in their shapes as they are numerous, being conical, denticulated, and needle-pointed, rising from one to fifteen hundred feet. Imagination generally overdraws her pictures; but here there will be no danger, even if she should exert all her powers.

A little above the cascades, upon the north shore, there is a small village of Chenooks. These Indians are the only real Flatheads and Nez Percés, or pierced noses, I have found. The flattening of their heads is not so great a deformity as is generally supposed. From a little above the eyes to the apex or crown of the head, there is a depression, but not generally in adult persons very noticeable. The piercing of the nose is more of a deformity, and is done by inserting two small tapering white shells, about two inches long, somewhat in the shape of a thorn, through the lower part of the cartilaginous division of the nose. I called at this village to obtain men to carry our canoe by the portage of the cascades. They wished to engage in trade with me in several articles of small value, which I declined, informing them that my business was of a different nature. Whilst detained here, the daughter of the chief, fancifully decked out in ornaments, and in all the pride and haughtiness of savage beauty, walked to and fro, to exhibit to the best advantage her fine, erect, and stately person.

After considerable delay, I obtained four Indians to carry the canoe about one hundred rods past the principal rapids or falls, for which I gave each five charges of powder and balls; and an additional reward to one to carry a part of my baggage a mile and a half past the most dangerous rapids, to a basin just below another rapid, formed by large rocks confining the river to a very narrow passage, and through which it rushes with great impetuosity. My Indians ran the canoe over this rapid. I was much concerned for their safety; but they chose to do it. Two years before this time, the men of the Hudson's Bay Company *cordelled* several bateaux down this rapid—part of the men going in the boats, and part on the shore *cordelling*. The rope of one broke, and the bateau, in spite of the efforts of the men in it, was hurried out into the surging and whirling waves among the rocks—overset, and all were lost.

I walked about four miles, until I had passed all the rapids of any special danger. About three-fourths of a mile below the uppermost cascade, following an Indian path, I came to a pleasant rising ground, upon which were several houses of a forsaken village, which were both larger and more commodious than any I had seen in any Indian country. They were about sixty feet long and thirty-five wide, the framework very well constructed, and covered with split planks and cedar bark. A little behind these houses, there is a small lake, in which a number of wild-ducks were sporting about. As I continued down the Indian path, at no great distance from the village, I came to several depositories of their dead. They were built of planks split from balsam fir and cedar, about eight feet long, six wide, and five high, and well covered. At one end is what may be called a door, upon which are paintings of various devices, which do not appear to be designed for any other purpose than that of ornament. Some had painting upon the sides as well as upon the doors. I had with me two Indians, who paid no particular attention to them, more than we should in passing a burying-ground. They pointed me to them, and made a short, solemn pause, without any actions which would indicate their paying homage to the pictures or any other object. The number of these depositories I did not ascertain, as many of them were so far decayed as hardly to be distinguishable; but of those in good condition there were eight or ten. Below this we passed several smaller houses than those above; the floors sunk about four feet below the level of the ground, and the walls rising only about three feet above

it. It would seem that these were designed for winter habitations, but at this time their occupants were absent. At the distance of four miles below the main cataract, the country on the north side spreads out into a level plain, which near the river is a prairie, a little distance back covered with dense forests; while on the south side of the river it is very mountainous.

Towards the lower part of Brant Island I re-embarked, and we proceeded a few miles farther and encamped below Pillar Rock, over against a picturesque cascade which descends the mountains from the south. Pillar Rock is of basaltic formation, situated on the north side of the river, a few rods from the shore, on a narrow strip of rich bottom-land, wholly isolated, rising 500 feet perpendicular on the river side, and on the others nearly as much. Upon all, except the river side, there are some very narrow offsets, upon which grow some cedars, and also a very few upon the highest point. The base, in comparison with the height, is very small, giving the whole the appearance of an enormous pillar.

The cascade upon the south side of the river is a striking object. According to the best calculation I could make, its whole descent is not less than a thousand feet. There are several narrow jutting points, from which the water descends in a white foaming sheet, at an angle of sixty or eighty degrees, presenting the appearance of a white stripe laid upon the side of the mountains. In two places there are perpendicular falls; the last and lowest is probably not less than two hundred feet; and before the stream reaches the bottom, it is so dissipated into spray, that it disappears, until again collected at the foot of the mountain, whence it winds its way a short distance into the Columbia.

On the morning of the 16th I arose before day, called my Indians, and as soon as any light appeared we again launched out into the broad river in our frail canoe. For about ten miles the surrounding country was mountainous, forming bold shores; after which the mountains recede, and the river spreads out in some places from one to three miles wide, and an extensive region around presents the appearance of a rich soil well adapted to agriculture. There are some fine prairies, but by far the greater part is thickly wooded. In this part of the river there are many fertile islands, some of which are large; the current moves on gently, and the whole scenery around is fascinating. As I descended towards the great Pacific Ocean, water-fowl, such as geese, swans, and a great variety of ducks, began to abound; also every now and then seals made their appearance, so that I became cheered with the increasing exhibitions of animated nature, greater than I had witnessed since leaving the buffalo country. Unexpectedly, about the middle of the day, on the north shore, in a thick grove of large firs, I saw two white men, with a yoke of oxen drawing logs for sawing. I hailed them, and inquired of them the distance to Fort Vancouver. They replied "Only seven miles around yonder point, down that prairie." We soon came to a large saw-mill, around which were huge piles of lumber and several cottages. This looked like business upon a much greater scale than I had expected. I stopped a short time at this establishment, where I found several Scotch labourers belonging to the Hudson's Bay Company, with their Indian families. Although it was then about noon, they offered me a breakfast of peas and fish, taking it for granted that men who travel these western regions eat only when they can get an opportunity. At two in the afternoon we arrived at Fort Vancouver. Dr J. McLaughlin, a chief factor and superintendant of this fort, and of the business of the company west of the Rocky Mountains, received me with many expressions of kindness, and invited me to make his residence my home for the winter, and as long as it would suit my convenience. Never could such an invitation be more thankfully accepted.

It was now seven months and two days since I left my home, and during that time, excepting a few delays, I had been constantly journeying, and the fifty-six last days with Indians only. I felt that I had great reason for gratitude to God for his merciful providences towards me, in defending and so providing for me, that I had not actually suffered a single day for the want of food. For months I had no bread and scarcely any vegetables, and I often felt that a change and a variety would have been agreeable; but in no case did I suffer, nor in any case was I brought to the necessity of eating dogs' or horse flesh. In every exigency God provided something wholesome and palatable.

FORT VANCOUVER.—DEPARTURE FOR ASTORIA OR FORT GEORGE.

FORT VANCOUVER is situated on the north side of the Columbia River, about sixty rods from the shore, upon a prairie of some few hundred acres, surrounded with dense woods. The country around for a great distance is generally level and of good soil, covered with heavy forests, excepting some prairies interspersed, and presents a pleasing aspect. It is in north latitude 45 degrees 37 minutes, and longitude 122 degrees 50 minutes, west from Greenwich—one hundred miles from the Pacific Ocean. The enclosure is strongly stockaded, thirty-seven rods long and eighteen rods wide, facing the south. There are about one hundred white persons belonging to this establishment, and an Indian population of three hundred, in a small compass contiguous. There are eight substantial buildings within the enclosure, and a great number of small ones without, making quite a village in appearance.

October 17th.—After one night's rest in this fort, I left for Fort George, situated ninety-one miles below this, near the confluence of the Columbia with the Pacific, well known in the United States by the name of Astoria. I took this early departure that I might visit the lower part of the river and the sea-coast, and return before the rainy season should commence; and also to avail myself of a passage in the May Dacre of Boston. Captain Lambert, a brig belonging to Captain Wyeth and Company, which was lying twenty-five miles below, at the lowest mouth of the Multnomah. Mr J. K. Townsend, an ornithologist from Philadelphia, accompanied me to the brig. Our canoe was large, and propelled by Sandwich islanders, of whom there are many in this country, who have come here as sailors and labourers. Five miles below the fort we passed the main branch of the Multnomah River. It is a large river coming from the south, and is divided by islands into four branches at its confluence with the Columbia. Here commences the Wappatoo Island, so called from a nutritive root found in the small lakes in the interior, which is much sought for by Indians as an article of food. This island is about eighteen miles long and five miles wide, formed by a part of the Multnomah, branching off about six miles up the main river, running in a westerly and north-westerly direction, and again uniting with the Columbia eighteen miles below the main branch. The branch which flows around and forms the island is about fifteen rods wide, and of sufficient depth for small shipping most of the year. It was upon this island the Multnomah Indians formerly resided, but they have now become extinct as a tribe. The land is very fertile, and most of it sufficiently high to be free from injury by the June freshet. Some parts of it are prairie, but the greater part is well wooded with oak, ash, balsam fir, and the species of poplar often called balm of Gilead, and by most travellers, cotton-wood. At the south-west of this island there is a range of mountains which render a space of country broken; but beyond these, it is said by hunters that there is an extensive valley well adapted for agriculture.

We arrived at the landing-place of the May Dacre

at five o'clock in the afternoon, and were politely received on board by Captain Lambert. The brig was moored alongside a natural wharf of basalt.

Sabbath, October 18th.—Part of the day I retired to a small prairie back from the river, to be free from the noise of labour in which the men were engaged in preparing for their voyage; and part of it I passed in the state-room which was assigned me. There is much reason to lament the entire disregard manifested by many towards God's holy sabbath. His justice will not always be deferred. Those who will not submit to divine authority must reap the fruit of their disobedience. None can slight and abuse the mercy of God with impunity.

Monday, 19th.—The brig fell down the river with the tide about three miles, but anchored from the want of wind. In the afternoon I went on shore for exercise, taking with me a *kanaka*, that is, a Sandwich islander, for assistance in any danger. I made a long excursion through woods and over prairies, and found the country pleasant and fertile. The grass on the prairies was green, and might furnish subsistence for herds of cattle. When will this wide-spreading and fertile country be brought under cultivation and be filled with an industrious population? From time immemorial the natives have not stretched forth a hand to till the ground, nor made an effort to raise a single article of produce more than what springs up spontaneously; nor will they, until their minds are enlightened by divine truth. It is unlikely that any philanthropist, not under the influence of Christian principles, will ever engage in the self-denying work of enlightening their minds and arousing them from their indolence. As on our frontiers, so on these western shores, the work of destruction, introduced by those who should be the friends of the Indian, is rapidly going forward. The Indians in this lower country, that is, below the cascades, are only the remnants of once numerous and powerful nations.

The evening was clear and pleasant, which gave us an opportunity of observing the comet which was discovered by Halley in the year 1682, and which was seen again in 1759, and now in 1835, proving its time of revolution to be about seventy-six and a half years. Its train of light was very perceptible, and about twelve degrees in length.

We had a favourable wind on the 20th, which, with the current of the river, enabled us to make rapid progress on our way. Among the many islands with which the lower part of this river abounds, Deer Island, thirty-three miles below Fort Vancouver, is worthy of notice. It is large, and while it is sufficiently wooded along the shores, the interior is chiefly a prairie, covered with an exuberant growth of grass and vines of different kinds, excepting the grape, of which there is none of natural growth west of the Rocky Mountains. In the interior of the island there are several small lakes, which are the resort of swans, geese, and ducks. This island was formerly the residence of many Indians, but they are gone, and nothing is to be seen except the remains of a large village.

Among some interesting islands of basalt, there is one called Coffin Rock, twenty-three miles below Deer Island, situated in the middle of the river, rising ten or fifteen feet above high freshet water-mark. It is almost entirely covered with canoes in which the dead are deposited, which circumstance gives it its name. In the section of country from Wappatoo Island to the Pacific Ocean, the Indians, instead of committing their dead to the earth, deposit them in canoes; and these are placed in such situations as are most secure from beasts of prey—upon such precipices as this island, upon branches of trees, or upon scaffolds made for the purpose. The bodies of the dead are covered with mats, and split planks are placed over them. The head of the canoe is a little raised, and at the foot there is a hole made for water to escape.

A few miles below Coffin Island, the Cowalitz, a

river of considerable magnitude, coming from the north-east, flows into the Columbia, which is about thirty rods wide, deep, and navigable for boats a very considerable distance. The country up this river is said to equal in richness of soil any part of the Oregon territory, and to be so diversified with woods and prairies that the farmer could at once reap the fruits of his labour.

Anchored for the night, on account of numerous sand-bars and the windings of the navigable channel. The evening was cloudy, and there was the appearance of a gathering storm; but we were so surrounded with high hills that the situation was considered safe.

The wind on the 21st was light, which rendered our progress slow. This section of the country is mountainous, the ranges running from the south-east to the north-west, and covered with a very dense and heavy growth of wood, mostly fir and oak. A chief of the Skilloots, with a few of his people, came on board. He was very talkative and sportive. When he was about to leave, he told Captain Lambert, that, as they had been good friends, and were now about to separate, he wished for a present. The captain told his steward to give him a shirt. The chief took it and put it on, and then said, "How much better would a new pair of pantaloons look with this shirt." Captain Lambert ordered him the article asked for. "Now," said the chief, "a vest would become me, and increase my influence with my people." This was also given. Then he added, "Well, *Tie*,* I suppose we shall not see each other again; can you see me go away without a clean blanket, which would make me a full dress?" The captain answered, "Go about your business, for there is no end to your asking, so long as I continue to give." Then the chief brought forward his little son, and said, "He is a good boy, will you not make him a present?" Captain Lambert gave him a few small articles, and they went away, rejoicing more over the presents which they received than sorrowing for the departure of the *May Dacre*. We passed to-day Pillar Rock, which stands isolated more than half a mile from the north shore, composed of basalt, and is about forty feet high and fifteen in diameter. We anchored a few miles below.

On the morning of the 22d, we waited for a favourable tide until nine o'clock, when we got under way with a brisk wind from the east. Here the river begins to spread out into a bay; but, owing to many shoals, the navigation is difficult. On one of these we ran aground, but the tide set us afloat again, and soon the great Pacific Ocean opened to our view. This boundary of the far west was to me an object of great interest; and when I looked upon the dark rolling waves, and reflected upon the vast expanse of five thousand miles, without an intervening island until you arrive at the Japan coast, it seemed as though I were gazing on infinity, so much is contemplation lost in this wide extent of ocean.

As we proceeded on our way, we left Gray's Bay on the right, extending inland to the north some few miles, in which, when on a voyage of discovery, the ship Columbia anchored, and from whose commander the bay took its name. Nearly opposite we passed Tongue Point, which extends nearly two miles into the bay or river, from the south. It is considerably elevated, rocky, and covered with woods. Soon after this, Astoria was announced. My curiosity was excited. I looked, but could not discover what to all on board was so plainly seen: I blamed my powers of vision, and reluctantly asked the captain, "Where is Astoria?" "Why," he replied, "right down there—that is Astoria." I said within myself, "Is that the far-famed New York of the west? *Sic transit gloria mundi!*" [Such is the transitory glory of the world.]

* Chief, or gentleman.

FORT GEORGE.—MOUTH OF THE COLUMBIA—
PACIFIC OCEAN.

WHEN we arrived in the small bay upon which Fort George (Astoria) is situated, Captain Lambert manned a boat to take me on shore, in which he also embarked to pay his respects to the governor, who had the politeness to meet us at the landing, and invited us, with hearty welcome, to his dwelling. After having interchanged the customary salutations and made a short stay, the captain re-embarked and made his way for Cape Disappointment; and the wind and tide being favourable, without any delay he passed the dangerous bar, and shaped his course for Boston. Fort George is situated on the south side of the bay, ten miles from Cape Disappointment. It consists of only two small buildings made of hewn logs; and possesses about two acres of cleared land, a part of which is planted with potatoes and garden vegetables. It is occupied by two white men of the Hudson's Bay Company, for the purpose of trading with the few remaining Indians who reside along these shores. Though this is the present condition of Astoria, yet the time must come, when at the mouth of this noble river there will be a busy commercial city, especially as this bay affords the only good harbour for a long distance on this coast. I could think the north side of the bay, a little above the cape, adjoining what is called Baker's Bay, would be the most desirable location for a town of this description, as that is the safest place for ships to ride at anchor; and the country is there more open and better adapted for the purpose. On the south side, where Astoria was located, the mountains or high hills come down very near the shore, and are rocky and precipitous, preventing a southern prospect; and in the short winter days of a north latitude of 46 degrees 17 minutes, they almost exclude the sun.

A difficulty of such a nature as is not easily overcome, exists in regard to the navigation of this river, namely, the sand-bar at its entrance. The bar is about five miles across, from Cape Disappointment out to sea. In no part of that distance does the water exceed eight fathoms in depth; in one place it is only five, and the channel is not more than half a mile wide. A heavy swell sets in constantly from the ocean, and when the wind is above a gentle breeze, there are breakers quite across the bar, so that there is no passing it except when the wind and tide are both favourable. Without the bar there is no anchorage, and there have been instances in the winter season, of ships lying off and on thirty days, waiting for an opportunity to pass; and a good pilot is always needed. Perhaps there have been more lives lost here, in proportion to the number of vessels which have entered this river, than in entering almost any other harbour in the world. But these calamities have been less frequent for some years past than formerly; and should a steam-boat be stationed at the cape, when business shall be sufficiently multiplied to warrant the expense, to tow vessels over, the delays and dangers would be greatly diminished.

The main bay is four miles wide at the mouth of the river, between Cape Disappointment and Point Adams. It extends sixteen miles up the river, is nine miles wide between Chenook Bay on the north and Young's Bay on the south, and seven wide between Fort George and Chenook Point. It abounds with sand-bars, and one, which is called Sand Island, a little within the capes, seen only when the tide is low, is dangerous to ships when not in the charge of skilful pilots.

The section of country about the sea-coast is very rough and mountainous, and covered with the most heavy and dense forest of any part of America of which I have any knowledge. The trees are almost all of the pine genus, but I saw none of the species commonly called pine any where below the cascades.

The balsam-firs, of which there are three species, are by far the most numerous of the forest trees. White cedar, spruce, hemlock, and yew, are interspersed. Three species of oak, of which the white is the most common, are scattered in small clumps; and in some low bottom-lands, the species of poplar commonly called the balm of Gilead, and by some, bitter cottonwood, is most general. The balsam-fir grows very large—not unfrequently four and six feet in diameter, and two hundred feet high. I measured one which was eight feet in diameter, and about two hundred and fifty feet high; but as I do not here intend to enter upon the dendrology of this country, I leave this subject for the present.

There are some tracts of good land, which might easily be brought under cultivation, in different parts of this mountainous and iron-bound coast. One about Young's Bay, extending down to and around Point Adams, would be a favourable location for a missionary station, as from thence access could be had to the Clatsop and Killamook Indians, who are said to be numerous.

At this season of the year, few Indians reside in the vicinity of this trading post. They find it more conducive to their comfort to retire into the forests during the rainy season of the winter, locating themselves upon small prairies along rivers and streams, where fuel is easily obtained, and where some game is found to add to their winter stock of provisions.

During my continuance in this place, it was my intention to cross the bay to Chenook Point, and proceed from thence down to Cape Disappointment, which it is said affords a very extensive and interesting prospect. But from day to day it rained, with high winds, which created such a sea in the whole bay, that it was not safe to attempt the passage.

On the 24th the wind was high, and the weather very uncomfortable; and in the afternoon the storm increased, accompanied with snow, which, however, melted as soon as it fell. The sea-fowl appeared to be alarmed by the severity of so early and unexpected a storm of snow, and came in from the ocean in great numbers, flying and screaming, as if in search of a safe retreat.

The storm being somewhat moderated on the 26th, Mr Dunn, the superintendent of the fort, and myself, for exercise, took our rifles to go back into the woods to hunt deer. But so dense was the forest, so filled and interwoven with various vines and shrubbery, that it was next to impossible to make any progress. In fact, we had not advanced above a mile, before we gave up the object and turned our course back, which, notwithstanding diligent efforts, occupied some hours. If a luxuriant growth of trees and shrubbery is indicative of a rich soil, then no part of the world can surpass the country about these shores.

The morning of the 27th was pleasant and inviting for a water excursion; but, on account of the sudden changes of weather which are common at this season of the year, I did not think it safe to cross the wide bay, but took four Chenook Indians, and a half-breed named Thomas Pish Kiplin, who could speak English, and went in a large canoe down to Clatsop and Point Adams, nine miles from the fort. There was a gentle wind from the east, which enabled us to hoist a small sail; and we swept along pleasantly, at the rate of eight miles an hour. By this time the waves had so increased, and the white caps were so numerous, that to one not acquainted with nautical adventures, the danger in a canoe appeared considerable. We could do nothing except to run before the wind; and when we were upon one wave, it seemed the next plunge would swallow us up. Fears were of no use in this situation, and I therefore kept up such conversation as was calculated to suppress any which might arise in the minds of the men. It was interesting to see how the Indians would take the waves with their paddles, so as to favour the safety of the canoe. But our rapid

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progress soon brought us to the shore near Point Adams. Here a new difficulty, and unexpected to me, arose, which was, how we should land in the high surf; but my skillful mariners watched an opportunity to shoot the canoe forward as far as possible on a flowing wave, and as soon as it broke, they leaped into the water, seized the canoe, carried it quickly over the returning surge, and drew it up beyond the reach of the waves. This management was an ocular demonstration of the skill of Indians on dangerous seas. I took Kiplin with me, and walked several miles on the hard and smooth sandy beach, so far around to the south, that I had a view of the coast north and south, as far as the eye could reach. High, and in most parts perpendicular, basaltic rocks lined the shores. Who but that Being who sets bounds to the sea, and has said to the proud waves, Hitherto shall ye come and no farther, reared these volcanic walls? This vast expanse of ocean and these stupendous works of God naturally fill the mind with awe.

In returning, I walked several miles farther than the place where we landed, along the shores towards Young's Bay, and went on board the brig Lama, Captain McNeil, which was on its way up to the fort. In my excursion about Clatsop and Point Adams, I saw several canoes containing the dead, deposited as I have already described.

I have mentioned Sand Island and the bar at the mouth of the Columbia as dangerous to those who are not well acquainted with the entrance into this river. In the year 1828, the ship William and Ann was cast away a little within the bar. All on board, twenty-six in number, were lost; and it could not be ascertained what were the circumstances of the lamentable catastrophe, as no one was left to tell the story. It was generally supposed, that, after the ship ran aground, the Indians, for the sake of plunder, had killed the crew. This is only conjecture; but it is certainly strange, as they were not far from the shore, and the beach was sandy, that none escaped. The Indians carried off and secreted whatever of the goods they could find. The gentlemen of the Hudson's Bay Company sent to the chiefs to deliver up what they had taken away. They sent Dr McLaughlin, at Fort Vancouver, two small articles of no value. Dr McLaughlin, with an armed force, went down to the Chenooks, and demanded a surrender of the goods. The chief with his warriors put himself in the attitude of resistance, and fired upon the men of the Hudson's Bay Company. They returned the fire with a swivel, not to injure them, but to let them know with what force they had to contend if they persisted in their resistance. On this the Indians all fled into the woods. The doctor landed with his men and searched for the goods, many of which they found. Whilst they were searching, the chief was seen skulking and drawing near: he cocked his gun, but before he had time to fire one of the white men shot him down. None besides were hurt. This was done, as the people of the Hudson's Bay Company say, not so much for the sake of recovering the property, as to teach the Indians not to expect profit from such disasters, and to take away temptation to murder white men for the sake of plunder.

On the 23d of May 1830, the ship Isabella was cast away upon a sand-bar projecting from Sand Island, which is a little within the capes. As soon as she struck, the men all deserted her, and without stopping at Fort George, made their way to Fort Vancouver. It is thought that, if they had remained on board and waited the tide, she might have been saved. The cargo was mostly saved.

In 1811, the Tonquin, sent out from New York by Mr Astor to form a fur trading establishment at or near the mouth of this river, lost eight men in crossing the bar. The calamity resulted from Captain Thorn's ignorance of the dangers of the navigation, and his great want of prudence.

About thirty miles south of this river there are the

remains of a ship sunk not far from the shore. It is not known by whom she was owned, nor from what part of the world she came, nor when cast away. The Indians frequently get bees-wax from her. It is not improbable that she was from some part of Asia.

A Japanese junk was cast away fifteen miles south of Cape Flattery in March 1833. Out of seventeen men, only three were saved. In the following May, Captain McNeil of the Lama brought the three survivors to Fort Vancouver, where they were kindly treated by the gentlemen of the Hudson's Bay Company; and in the following October they were sent in one of their ships to England, to be forwarded to their own country and home. This junk was laden with rich China ware, cotton cloths, and rice. In the same year, eleven Japanese, in distress, were drifted in a junk to Oahu, Sandwich Islands. It is not very uncommon for junks and other craft to be found by whale-ships in the great Pacific Ocean, their crews in a state of starvation, without the nautical instruments and skill necessary to enable them to find their way to any port of safety. Undoubtedly, many are entirely lost, while others drift to unknown shores.

May not the above facts throw light upon the original peopling of America, which has engaged the attention of men for a long period. While one man demonstrates to his own satisfaction that the first inhabitants of this continent must have crossed from the north-east of Asia, because of the resemblance of the people to each other, and the ease with which the strait is passed in canoes—another, with no less certainty, proves, from the diversity of languages, from the impossibility of tracing their origin, and from other reasons, that an equinoctial union of Africa and America must have existed in some age of the world since the universal deluge, and that some violent convulsion of nature has since dis severed them. Others would confine them to the descendants of the Jews, and industriously trace in their customs the ancient worship and rites of God's peculiar people. But on this point, their own traditions and the histories of more civilised nations are alike silent. Physical causes alone are sufficiently adequate to account for the many features of resemblance which they possess, even though they might at various and distant periods of time have been drifted, or in any other manner found their way from different and remote countries.

About this time of the year, water-fowl of various genera and species begin to visit the bays and lagoons, and as the season advances, they gradually proceed into the interior of the country, and the rivers and lakes abound with them. Geese, swans, ducks, and gulls, wing their way over us, and their screams, particularly those of the swans, are at times almost deafening. The swan is not the one common in the United States. It is the Bewick's swan; but is characterised by the same unsullied plumage, its attitudes and motions, while sailing over its liquid element, are equally graceful, and its voice even louder and more sonorous. Of the geese there are four kinds—the white, the white-fronted, the Canada, and Hutchin's. Of the ducks, there are the black or surf duck, the canvass-back, the blue-bill, the long-tailed, the harlequin, the pin-tail, and the golden-eyed. The numbers of these water-fowl are immense. They constitute a large item of Indian living and trade, and find a conspicuous place upon the tables of the gentlemen engaged in the fur business.

Wednesday, October 28th.—Captain McNeil of the Lama, which vessel has been on a northern voyage to Queen Charlotte's Island, having occasion to send a canoe with an express to Fort Vancouver, I embraced the opportunity of returning. The canoe was large, carrying about fifteen hundredweight, including men and baggage, and manned by three white men and three Indians. The day was pleasant, more so than any we had had for some time past, which was a favourable circumstance for passing through the bay

and around Tongue Point, where the current was so strong, that it required the full exertions of the men to double it. Ten miles farther we passed Pillar Rock, a few miles above which we encamped, on the north shore, where the mountains came down so close to the water, that there was hardly found room to pitch my tent above high tide mark. The men made a comfortable fire, and proceeded to prepare supper, which was eaten with a keener relish than many a one amidst all the appliances of wealth and luxury.

On the 29th, arose before day, and by diligently pursuing our way until eight in the evening, we made forty-five miles, which was a great day's work in going up the river against the current, which is strong when the tide is setting out. I noticed on my return a singular rocky point on the north shore, a short distance below the Cowalitz, rising nearly perpendicular to the height of one hundred feet, separated from the adjacent high hills, and very much in the form of Coilin Rock. It was covered with canoes containing the dead. These depositories are held in great veneration by the Indians. They are not chosen for convenience, but for security against ravenous beasts; and are often examined by the friends of the deceased, to see if the bones of their dead repose in undisturbed quiet. And such is their watchful care, that the anatomist could rarely make depredations without detection, or with impunity. Now, if they have such regard for their dead, are they without affection for their living relatives? Are they "callous to all the passions but rage?" Are they "steeled against sympathy and feeling?" And have they no happiness except what "exists in the visionary dreaming of those who never contemplated their actual condition?" Have those, who charge upon the Indian character "sullen gloom, want of curiosity and surprise at what is new or striking," had extensive personal acquaintance with many different Indian nations and tribes; and have they gained their familiar friendship and confidence? I am firm in the belief, that the character of unabused and uncontaminated Indians will not lose in comparison with that of any nation whatever; and that the only material difference between man and man, is produced by the imbibed principles of the Christian religion.

Wishing to avail ourselves of calm weather and a favourable moon, we kept on our way in the evening until thickening clouds and descending rain admonished us of the necessity of finding an encamping place; and while doing this, we ran upon a log, which had very nearly upset us in the deep water. But by two men getting out upon the log and lifting the canoe, with much exertion we got off safely. After passing round a point, we saw a light on the north shore, to which we directed our course, and landed, where we found a small company of Indians encamped under a large projecting rock, giving shelter from the storm. They kindly shared their accommodations with us, and my tent was pitched under the concavity of the rocks; and mats, skins, and blankets, made me a comfortable bed upon small stones. A good fire and refreshing supper effaced all recollection of the labours of the day.

Arose on the 30th before day, and although the rain fell heavily, yet the river was sufficiently tranquil for the prosecution of our voyage. I so managed my mats and skins as to shield myself and baggage from the rain; but the men whose business it was to propel the canoe were of course exposed to its violence. After some hours' incessant labour, we arrived at the place where the May Dacre had made her harbour, near where the southern branch of the Willamette discharges its waters into the Columbia. The canoe was brought into a small bay indented in the basaltic rocks, and drawn so far upon the shore, that it was thought safe without any other security; and all hastened to kindle a fire in a thatched building, which had been constructed by some Kanakas for the accommodation of the May Dacre. This shelter was very

desirable, to protect us from the storm and to give the men an opportunity to dry their clothes. Whilst we were preparing and eating our breakfast, the flowing tide, which elevates and slackens the current, but does not stop it, floated our canoe from its moorings, and drifted it a considerable distance down the river. Some Indians whose residence was far up the Cowalitz, and who were descending the river in their canoes, having observed what had happened, returned with it before we knew it was gone. This act of kindness tended much to increase my confidence in their integrity, and was of too much importance to go unrewarded. The canoe contained valuable baggage, and we should have been left without any means of going on our way. We could not have crossed the Willamette nor Columbia River; and, besides, the wood and undergrowth are next to impassable. Before the middle of the day the rain ceased, and the remainder of our voyage to Fort Vancouver was pleasant, at which place we arrived before evening. We had been less than three days in accomplishing the passage from the one fort to the other, and these were the only three canoe days for a long time before and after.

~~~~~ REVIEW OF JOURNEY.—VOYAGE UP THE WILLAMETTE.—METHODIST MISSION.—RETURN.

HERE, by the kind invitation of Dr McLaughlin, and welcomed by the other gentlemen of the Hudson's Bay Company, I have taken up my residence for the winter, intending to make such excursions as the season may admit and the object of my tour demand. As this is the principal trading post of the company west of the Rocky Mountains, it may be expected that many Indians from different parts of the country, for a considerable distance around, will be seen here during the winter, and more information obtained of their character and condition than could be in any other course I could pursue. Here, also, traders from different stations west of the mountains will come in for fresh supplies, of whose personal acquaintance with Indians I may avail myself.

Sabbath, November 1st.—By invitation, I preached to a congregation of those belonging to this establishment who understand English. Many of the labourers are French Canadians, who are Roman Catholics, and do not understand English.

This trading post presents an important field of labour; for if a Christian influence can be exerted here, it may be of incalculable benefit to the surrounding Indian population. Let a branch of Christ's kingdom be established here, with its concomitant expansive benevolence exerted and diffused, and this place would become a centre from which divine light would shine out and illumine this region of darkness. This is an object of so much importance, that all my powers, and energies, and time, must be employed for its accomplishment; so that I do not feel that I have a winter of idle confinement before me.

Monday, 2d.—In taking a review of my journeys since I left my home, I can say that, though long in time and distance, yet they have been pleasant and full of interest. So diversified has been the country through which I have passed, so varied the incidents, and so few the real hardships, that the time and distance have both appeared short. Although this mission was thought by the secretaries of the board to be one which would probably be attended with as great if not greater dangers and privations than any which they have sent into any part of the world, yet my sufferings have been so trifling, and my mercies so great, that I can say, if this is taking up the cross, let none be dismayed; for surely Christ's yoke is easy and his burden light. I had thought much on the prospect of having an opportunity to see whether I could "rejoice in sufferings" for the heathen, "and fill up that which is behind of the afflictions of Christ, in my flesh, for

his body's sake which is the church;" but the protecting providence of God was so conspicuous, and his mercies so constant, that the opportunity did not appear to be presented. As to want, I experienced only enough to teach me more sensibly the meaning of the petition, "Give us this day our daily bread;" and the truth was comforting, that "the Lord giveth to all their meat in due season." I can say "hitherto the Lord hath helped me." I do not know what awaits me, but I still trust that the same Providence which has hitherto protected me will carry me through, and return me in safety.

I am every agreeably situated in this place. Half of a new house is assigned me, well furnished, and all the attendance which I could wish, with access to a valuable library. I have ample opportunities of riding out for exercise, or to see the adjoining country; and in addition to all these advantages, and what is still more valuable, I enjoy the society of gentlemen, enlightened, polished, and sociable. These comforts were not anticipated, and are therefore the more grateful.

There is a school connected with this establishment for the benefit of the children of the traders and common labourers, some of whom are orphans whose parents were attached to the company; and also some Indian children, who are provided for by the generosity of the resident gentlemen. They are instructed in the common branches of an English education, such as reading, writing, arithmetic, grammar, and geography; and, together with these, in religion and morality. The exercises of the school are closed with singing a hymn; after which they are taken by their teacher to a garden assigned them, in which they labour. Finding them deficient in sacred music, I undertook to instruct them in singing, in which they make good progress, and develop excellent voices. Among them there is one Indian boy, who has the most flexible and melodious voice I ever heard.

It is worthy of notice how little of the Indian complexion is seen in the half-breed children. Generally they have fair skin, often flaxen hair and blue eyes. The children of the school were punctual in their attendance on the three services of the sabbath, and joined our choir.

Monday, November 23d.—The weather being pleasant, though generally very rainy at this season of the year, and wishing to explore the country up the Willamette River, I embraced an opportunity of going with a Mr Lucier and family, who were returning in a canoe to their residence, about fifty miles up that river. Doctor McLaughlin furnished and sent on board a large stock of provisions, three or four times more than I should need, if nothing should occur to delay us, but which was a wise precaution. We left Fort Vancouver about one o'clock in the afternoon, and proceeded five miles down the Columbia to the entrance of the Multnomah, and about fifteen up the Willamette, before we encamped. The name Multnomah is given to a small section of this river, from the name of a tribe of Indians who once resided about six miles on both sides, from its confluence with the Columbia to the branch which flows down the southern side of the Wappatoo island; above this section it is called the Willamette. The tides set up this river about twenty miles, to within a few miles of the falls, and through this distance the river is wide and deep, affording good navigation for shipping.

The country about the Multnomah, and also some miles up the Willamette, is low, and much of it is overflowed in the June freshest; but as we ascend, the banks become higher, and are more generally covered with wood.

Mr Lucier told me he was well acquainted with the country around; that a little back from the banks of the river there are fine tracts of rich prairie, sufficiently interspersed with wood for all the purposes of fuel, fencing, and lumber. As we advanced, a chain of mountains, running from the south-east to the north-

west, and which crosses the Columbia River below Deer Island, runs some distance near and below the falls along the west shores of this river. There are probably as many Indians on this river as on any in the lower country, many of whom I had an opportunity of observing to-day in their busy pursuits, the strokes of their paddles every now and then breaking in upon the general silence. One company overtook us towards evening, and encamped with us upon the elevated shore on the east side of the river. Owing to the dampness of the day and previous rains, we had some difficulty in making a fire, but at length it was accomplished, and the wood was unsparingly applied. With my tent pitched before it, under the canopy of wide-branching trees, I partook of the stores of my large wicker basket with as much satisfaction as could be felt in any splendid mansion. The blaze of dry crackling fir threw brilliancy around, softened by the dark forest, like the light of the astral lamp; and the burning balsam perfumed the air. The latter part of the night I suffered more from the cold than at any time during my journeying, not having taken with me as many blankets as the season required.

The morning of the 24th was overcast with clouds, and rendered chilly by a mist settled near the surface of the river, and which, collecting in a beautiful frosting upon the surrounding trees, produced one of those picturesque scenes, which works of art may imitate but which are only seen perfect in nature. Soon after resuming the labour of the day, we passed several basaltic islands, some of them of sufficient magnitude to enclose a few acres, others only rocky points, between which the current was strong, requiring much effort to make headway. Part of the way from our last encampment to the falls, which was six miles, I walked along upon the pebbled shore, where I found tolerable specimens of calcedony, agate, jasper, and cornelian. Two miles below the falls there is a large stream which comes in from the south-east, called Pudding River. Its entrance makes a strong current, which we found difficult to stem; at first we were drifted back in spite of all our efforts, but on the second attempt we succeeded. We arrived at the falls of the Willamette at one o'clock in the afternoon, and hired eight Clough-e-wah-hah Indians to carry the canoe past the falls, the distance of half a mile, and proceeded about five miles farther and encamped. These falls, with the scenery around, have much to charm and interest. The river above spreads out into a wide, deep basin, and runs slowly and smoothly until within half a mile of the falls, when its velocity increases, its width diminishes, eddies are formed, in which the water turns back as if loath to make the plunge, but is forced forward by the water behind; and when still nearer, it breaks upon the volcanic rocks scattered across the channel, and then, as if resigned to its fate, smooths its agitated surges, and is precipitated down an almost perpendicular height of twenty-five feet, in the form of a whitened column. It was a delightful day, the rising mist formed in the rays of the sun a beautiful bow, and the grass about the falls, irrigated by the descending mist, was fresh and green. The rocks over which the water falls, and along the adjacent shores, are amygdaloid and basalt. The opportunities here for water-power are equal to any that can be named. There cannot be a better situation for a factory-village than on the east side of this river: a dry wide-spread level extends some distance, and the shores form natural wharfs for shipping. The whole country around, particularly the east side, is pleasant and fertile. And can the period be far distant when there will be here a busy population? I could hardly persuade myself that this river had for many thousand years poured its water constantly down these falls, without having facilitated the labour of man. Absorbed in these contemplations, I took out my watch to see if it was not the hour for the ringing of the bells. It was two o'clock, and all was still, except the roaring of the falling water. I called to remembrance,

that in the year 1809 I stood by the falls of the Genesee River, and all was still except the roar of the cataract. But it is not so now; for Rochester stands where I then stood!

Wednesday, 25th.—As soon as the day dawned, we went on board the canoe, and pursued our way up the river, which runs for thirty miles in an easterly direction; and at half-past one we arrived at M'Key's settlement. This and Jarvis's settlement, twelve miles above, contain about twenty families. The men are mostly Canadian Frenchmen, with Indian wives. There are a very few Americans. The Frenchmen were labourers belonging to the Hudson's Bay Company, but have left that service, and having families, they have commenced farming in this fertile section of country, which is the best of the Oregon territory which I have as yet seen. It is well diversified with woods and prairies, the soil rich and sufficiently dry for cultivation, and at the same time watered with small streams and springs. These farmers, recently become farmers, cultivate the most common useful productions, particularly wheat, to as great an extent as their wants require; and a grist-mill has just been finished. They have a common school in each settlement, taught by American young men, who seem zealous in the performance of their important task. The forest-trees are mostly oak and fir, the latter growing remarkably tall. The mistletoe is seen every where, attached to the trunk and large branches of the oak, its beautiful dark green foliage relieving the nakedness of the winter prospect.

On Thursday the 26th, I rode twelve miles to the upper settlement, and was delighted with the appearance of the country. For richness of soil and other local advantages, I do not know where to find a spot, even in the valley of the Mississippi, superior to this. I saw on the way a large number of horses, lately brought from California, fattening upon the green luxuriant grass of the prairies.

Near this upper settlement, a short distance up the river, the Methodist Church of the United States has established a mission among the Calapooah Indians, of whom there are but a few remaining. The Rev. Messrs Jason Lee and Daniel Lee are the ordained missionaries, and Mr Shepard is teacher. Their principal means of usefulness for the present, is by the school attached to the mission, at which fourteen Indian children are now maintained and educated, with the prospect of obtaining others as fast as they can be accommodated. Their facilities in this respect are great, as they can cultivate as much excellent land as they wish, and raise the necessities of life in abundance, with little more labour than what the scholars can perform. The missionaries have an additional opportunity of usefulness, namely, in endeavouring to establish a Christian influence among the people of these infant settlements. Mr J. Lee preaches to them on the sabbath; and they have a very interesting sabbath school among the half-breed children. These children generally have fair complexions, active minds, and make a fine appearance. In all likelihood, this mission will lay a foundation for extensive usefulness. There is yet one important desideratum—these missionaries have no wives. Christian white women are very much needed, to exert an influence over Indian females. The female character must be elevated, for until this is done but little improvement can be expected; and females can have access to and influence over each other, in many departments of instruction, to much better advantage than men; while the model furnished by an intelligent and pious family circle, is that kind of practical instruction which, whether at home or abroad, never fails to recommend the gospel.

At the time of my continuance in this place, an epidemic of a somewhat singular character prevailed among the Indians, of which several persons died. The subjects of the complaint were attacked with a severe pain in the ear, almost instantaneously, which

soon spread through the whole head, accompanied with great heat in the part affected, while the pulse became feeble and intermittent. In a short time the extremities became cold, a general torpor spread through the whole system except the head; stupor succeeded, and in a short period the patient died. In some cases the attack was less sudden and severe; the patient lingered, and after some days convalesced, or continued to sink, until death put an end to his sufferings.

Friday, November 27th.—I rode out with Mr J. Lee several miles south, to see more of the country. The same rich black soil continued, furnishing nutritive grass in abundance; and also the same diversity of wood and prairie. This valley is generally about fifty miles wide east and west, and extends north and south to a great distance. Towards evening we attended the funeral of an Indian boy who had belonged to the school, and who died last night of the epidemic. Most of the children of the school and sabbath school attended, and conducted themselves with propriety.

On Saturday I returned to M'Key's settlement, to fulfil an appointment to preach to the inhabitants on the sabbath. I lodged with Mr Edwards, who is temporarily attached to the mission, and is now teaching the school in this settlement.

Almost the whole of the inhabitants of this settlement assembled on the sabbath, and made a very respectable congregation; but not more than half could understand English. After service I was called to see a Mr Carthra, who had been seized severely with the epidemic. I bled him, which gave him immediate relief, and applied a blister; and, as I afterwards learned, he recovered.

Early on Monday morning (the 30th), M'Key furnished me with two young Indians to take me in a canoe to the falls, where we arrived safely at three o'clock in the afternoon. Here I engaged two men belonging to a small village of Clough-e-wall-hah Indians, who have a permanent residence a little below the falls. Wanaxka, the chief, came up to the falls, where I was about to encamp alone for the night, and invited me to share the hospitality of his house. I hesitated what to do—not that I undervalued his kindness, but feared such annoyances as might prevent my rest. On the other hand, the night threatened to be cold and stormy, very little firewood was to be had; and, alone in my tent, I should be exposed to ravenous wild beasts—the latter consideration, however, I scarcely regarded. But believing it would please the chief should I accept his invitation, I went with him to his dwelling, which was a long permanent building on the west side of the river, upon an elevation of one hundred feet, and near which were several other buildings of about the same dimensions. Besides the family of the chief, there were two other families in the same building, in sections about twenty feet wide, separated from each other by mats hung up for partitions. These houses are built of logs split into thick planks. The Indians here do not sink any part of their buildings below the surface of the earth, as some of the Indians do about and below the cascades. The walls of the chief's house were about seven feet high, the roof more steeply elevated than is common in the United States, made of the same materials with the walls, only the planks are not so thick. They have only one door to the house, and this is in the centre of the front side. They have no chimneys to carry off the smoke, but a hole is left open above the fireplace, which is in the centre of each family's apartment. This answers very well in calm weather; but when there is much wind, the whole building becomes filled with smoke. The fireplace of the chief's apartment was sunk a foot below the surface of the earth, eight feet square, secured by a frame around, and mats were spread upon the floor for the family to sit upon. Their dormitories are on the sides of the apartment, raised four feet above

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the floor, with moveable ladders for ascent; and under them they stow away their dried fish, roots, berries, and other effects. There was a great want of neatness within, and a still greater without. The Indians in the lower country, who follow fishing and fowling for a livelihood, are far from being so tasteful and cleanly in their habits as those in the upper country, who depend more upon the chase. The latter live in moveable lodges, and frequently change their habitations. But these Indians were equally kind and hospitable. They gave me most of one side of the fireplace, spread down clean new mats, replenished their fire, and were ready to perform any service I should wish. I let them fill and boil my tea-kettle, after which I spread out my stores, so bountifully provided by Dr McLaughlin, and performed my own cooking. During the evening, the chief manifested a disposition to be sociable, but we had, of course, to converse almost entirely by the language of signs. When the hour of rest arrived, I endeavoured to fortify myself against the numerous vermin which swarm in these Indian houses. I wrapped myself up as securely as I could in my tent cloth and blankets, and should have slept comfortably, had not my apprehensions been too fully realised.

As soon as daylight appeared, on December 1st, I left the hospitable habitation of Wanaska, and with my two Indians proceeded down the Willamette about sixteen miles before we landed for breakfast. Since coming up the river, the number of swans and geese had greatly multiplied upon the waters and along the shores. Their cries, and especially those of the swans, echoed through the woods and prairies. Seals, also, are numerous in this river. It is very difficult to shoot them even with the best rifles, as they dive immediately on perceiving the flash. I had a fair opportunity to shoot one to-day; but with one splash he was out of sight, and did not again appear.

When I came to the north-western branch of the Multnomah, I proceeded down four miles to Fort William on the Wappatoo Island, an establishment which belongs to Captain Wyeth and Company. The location is pleasant, and the land around is of the first quality. Some months ago, a man named Thornburgh was killed here by another named Hubbard, both being from the United States. A quarrel arose between them about an Indian woman, whom Thornburgh was determined to take from Hubbard, even at the risk of his own life. He entered Hubbard's cabin in the night, armed with a loaded rifle. The latter, however, instantly shot him through the breast, and pushed him out at the door. Thornburgh fell, and expired almost immediately. A self-created jury of inquest sat upon the body of Thornburgh, and brought in a verdict that he had been killed by Hubbard in self-defence. The man Thornburgh had an insatiable appetite for ardent spirits. Mr Townsend, the ornithologist, whom I have before mentioned, told me he had encamped out for several days some miles from Fort William, in pursuit of his favourite study; and that, in addition to birds, he had collected rare specimens of reptiles, which were preserved in a keg of spirits. Several days after his encampment, he went to his keg to deposit another reptile, and found the spirits gone. Mr Townsend, knowing that Thornburgh had been several times loitering about, charged him with having drank off the spirits. He confessed it, and pleaded his thirst as an apology.

On Wednesday the 2d I returned to Fort Vancouver, much pleased with my excursion. The weather had been generally pleasant, free from winds and heavy storms. There are no high mountains, nor hills which would not be capable of cultivation; and when this valley shall be filled with inhabitants, and farms spread out in cultivation, it will be inferior to few parts of the world. I found the people of the fort in their usual active business pursuits, and I received a renewed cordial welcome.

OBSTACLES TO CHRISTIANITY.—DESCRIPTION OF VANCOUVER FUR AND FARMING ESTABLISHMENT.—HARDSHIPS OF A HUNTER'S LIFE.

SABBATH, 6th.—I attended three services, morning, afternoon, and evening, and expect to continue them during my residence in this place. Through the week there will be but few opportunities to do much for the spiritual benefit of the common labourers; for in this high northern latitude, the days in the winter are so short, that the men are called out to their labour before day, and continue it until near dark; and as their families do not understand English, I have no direct means of benefiting them.

There is another circumstance which operates against the prospects of benefiting many of the population here—the common practice of their living with their families without being married. They do not call the females with whom they live their wives, but their *women*. They know they are living in the constant violation of divine prohibition, and acknowledge it, by asking how they can with consistency attend to their salvation, while they are living in sin, and are not willing to break off their sins by righteousness? I urged the duty of entering into the marriage relation. They have two reasons for not doing so: one is, that if they may wish to return to their former homes and friends, they cannot take their families with them; the other is, that these Indian women do not understand the obligations of the marriage covenant, and if they, as husbands, should wish to fulfil their duties, yet their wives might, through caprice, leave them, and they should be bound by obligations which their wives would disregard.

There is no doubt but that this subject is attended with real difficulties; but are they insurmountable? Has God given a law, which, if obeyed, would not secure our greatest and best good? Is it preferable “to enjoy the pleasures of sin for a season,” to denying ourselves to all ungodliness, and taking up the cross by which eternal salvation may be obtained? And what would the enjoyment the whole world can give profit a man if he should lose his soul? But I could not believe, that if these men should marry the women with whom they live, and do all they could to instruct them, and treat them with tenderness and respect, that there would be many cases of their leaving their husbands. And, whatever might be the results, they had better suffer wrong than do wrong. If the Holy Spirit should convince of sin, what would they not do to flee from the wrath to come! But their social comforts are so strongly bound with the cords of sin, that they feel, as they express themselves, that it is useless to make any efforts to obtain spiritual freedom until they shall be placed in different circumstances.

As much of my time through the week was occupied in study, and in digesting facts connected with the natural science of the country west of the Rocky Mountains, and the character and condition of the Indians who came under my observation at different times and places, and also that which I had obtained from persons whose testimony could be relied upon, I shall give them without particular dates.

I have already mentioned my agreeable disappointment in finding so many of the comforts of life at different trading posts of the Hudson's Bay Company; I have also given a brief description of the local situation of Fort Vancouver. These were taken from such observations as I could make in a hasty view, as I was prosecuting my journey to the shores of the Pacific Ocean. This establishment was commenced in the year 1824. It being necessary that the gentlemen who are engaged in transacting the business of the company west of the mountains, and their labourers, should possess a better and less precarious supply of the necessities of life than what game would furnish, and the expense of transporting suitable supplies from England being too great, it was thought important to connect

the business of farming with that of fur, to an extent equal to their necessary demands; and as this fort is the central place of business to which shipping come, and from which they depart for different parts of the north-west coast, and to which and from which brigades of hunting parties come and go, the principal farming business was established here, and has made such progress, that provisions are now produced in great abundance. There are large fertile prairies which they occupy for tillage and pasture, and the forests yield an ample supply of wood for fencing and other purposes. In the year 1835, there were at this post 450 neat cattle, 100 horses, 200 sheep, 40 goats, and 300 hogs. They had raised the same year 5000 bushels of wheat, of excellent quality; 1300 bushels of potatoes, 1000 of barley, 1000 of oats, 2000 of peas, and a great variety of garden vegetables. This estimate does not include the horses, horned cattle, grain, &c., raised at the other stations. But little, however, is done elsewhere, excepting at Colville, the uppermost post on the northern branch of the Columbia. The garden of this station contains about five acres, and is laid out with regularity and good taste. While a large part is appropriated to the common esculent vegetables, ornamental plants and flowers are not neglected. Fruit of various kinds, such as apples, peaches, grapes, and strawberries, considering the short time since they have been introduced, flourish, and prove that the climate and soil are well adapted to the purposes of horticulture. Various tropical fruits, such as figs, oranges, and lemons, have also been introduced, and thrive as well as in the latitude of Philadelphia.

In connexion with their farming establishment, the company have a flour-mill worked by ox-power, which is kept in constant operation, and produces flour of an excellent quality; and a saw-mill with several saws, which is kept in operation most of the year. This mill, though large, does not with its several saws furnish more lumber than a common mill would, with one saw, in the United States. There being no pine below the Cascades, and but very little within five hundred miles of the mouth of the Columbia River, the only timber sawn in this mill is fir and oak. Besides what lumber is used in the common business about this station, one and sometimes two ship-loads are sent annually to Oahu, Sandwich Islands, and is there called pine of the north-west coast. Boards of fir are not so durable, when exposed to the weather, as those of pine, nor so easily worked. One-half of the grain of each annual growth is very hard, and the other half soft and spongy, which easily absorbs moisture and causes speedy decay. There is a bakery here, in which two or three men are in constant employment, which furnishes bread for daily use in the fort, and also a large supply of sea-biscuit for the shipping and trading stations along the north-west coast. There are also shops for blacksmiths, joiners and carpenters, and a tinner.

Here is a well-regulated medical department, and an hospital for the accommodation of the sick labourers, into which Indians who are labouring under any difficult and dangerous diseases are received, and in most cases have gratuitous attendance.

Among the large buildings, there are four for the trading department: one for the Indian trade, in which are deposited their peltries; one for provisions; one for goods, opened for the current year's business, that is, to sell to their men and to send off to various fur stations; and another for storing goods in a year's advance. Not less than a ship-load of goods is brought from England annually, and always at least one in advance of their present use; so that, if any disaster should befall their ship on her passage, the business of the company would not have to be suspended. By this mode of management, there is rarely less than two ship-loads of goods on hand most of the time. The annual ship arrives in the spring, takes

a trip to Oahu during the summer, freighted with lumber, and bringing back to Fort Vancouver salt and other commodities, but generally not enough for ballast; and about the end of September, or early in October, she sails for England with the peltries obtained during the preceding year.

The fur business about the Rocky Mountains and the west, is becoming far less lucrative than formerly; for so extensively and constantly have every nook and corner been searched out, that beavers, and other valuable fur animals, are becoming very scarce. It is rational to conclude that it will not be many years before this business will not be worth pursuing in the prairie country south of the 50th degree of north latitude; but north of this, in the colder and more densely wooded regions, the business will not probably vary in any important degree.

Very few Americans who have engaged in the fur business beyond the Rocky Mountains have ever succeeded in making it profitable. Several companies have sustained great loss, generally owing to their ignorance of the country and the best mode of procedure. The Hudson's Bay Company have so systematised their operations, that no one can have the charge of any important transactions without having passed through several grades of less important business, which constitutes several years' apprenticeship. Their lowest order are what they call *servants* (common labourers). All above these are called *gentlemen*, but of different orders. The lowest class are clerks, then chief-clerks; next traders, and chief-traders; factors, and chief-factors; and the highest, governors. Of the last there are only two; one of whom resides in London, and is at the head of the whole business of the company, and the other in Montreal, Upper Canada. There are only two chief-factors west of the mountains, John McLaughlin, Esq., and Duncan Finlayson, Esq.; and with them are associated in business several chief-traders and traders, and chief-clerks and clerks. The salaries of the gentlemen are proportioned to the stations they occupy. By this mode of conducting business, no important enterprise is ever intrusted to an inexperienced person.

It is worthy of remark, that comparatively few of all those who engage in the fur business in these regions, ever return to their native land. Mr Pambrun of Fort Walla-Walla told me, that to keep up their number of trappers and hunters west of the mountains, they were under the necessity of sending out recruits annually, about one-third of the whole number. Captain Wyeth stated, that of more than two hundred who had been in his employment in the course of three years, only between thirty and forty were known to be alive. From this data it may be seen that the life of hunters in these far western regions averages about three years. And with these known facts, still hundreds and hundreds are willing to engage in the hunter's life, and expose themselves to hardships, famine, dangers, and death. It has been estimated, from sources of correct information, that there are nine thousand white men in the north and far west, engaged in the various departments of trading, trapping, and hunting; and this number includes Americans, Britons, Frenchmen, and Russians.

It is more than one hundred and fifty years since white men penetrated far into the forests, in their canoes freighted with goods, coasting the shores of the remote lakes, and following up the still more remote rivers, to traffic with the Indians for their furs, not regarding hunger, toils, and dangers. These enterprises have been extended and pursued with avidity, until every Indian nation and tribe has been visited by the trader. How powerful is that principle which thus draws thousands from their country, and their homes, and all the ties of kindred! Is the love of gain and hope of wealth the motive by which such courage and daring are roused, and these dangers defied? And shall Christianity be a less powerful

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principle ? Has it only furnished twenty or thirty mis-
sionaries, whose sole motive is to carry the gospel to
the many thousands of Indians in the wide-extended
country over which are ranging nine thousand traders,
trappers, and hunters ? This want of Christian en-
terprise, characterised by the late period in which it
is begun, and carried forward with such slow and fal-
tering steps, is not only to be lamented as a blot upon
the Christian name, but incomparably more is it to
be lamented, that in consequence, generation after
generation of the heathen, to say nothing of the thou-
sands who are trafficking among them, are left to perish
in ignorance. When an adventurous man forms a plan
for traffic in far distant wilds, in a short time a com-
pany is formed, with a capital of fifty thousand dollars,
and a hundred men are found willing to face hardships
and dangers in prosecution of the enterprise. But
when a Christian heart is stirred up to go and carry
the gospel to some far distant Indian nation, he may
plead earnestly for four men and two thousand dollars,
and perhaps plead in vain ! But it is said a great deal
is now doing for the heathen world. How much ? *As
much as would give five ministers to the United States.*
All that is doing for the conversion of the heathen is
not more than what it would cost to build, and man,
and defray the expenses, of one ship of war.



INDIAN POPULATION.—DISEASES.—MORTALITY.—RE- SEMBLANCE BETWEEN INDIAN AND JEWISH CUSTOMS.

I HAVE found the Indian population in the lower
country, that is, below the falls of the Columbia, much
less than I had expected, or than it was when Lewis
and Clarke made their tour. Since the year 1829,
probably seven-eighths, if not, as Doctor McLaughlin
believes, nine-tenths, have been swept away by dis-
ease, principally by fever and ague. The malignancy
of these diseases may have been increased by predis-
posing causes, such as intemperance, and the general
spread of *venerea*, since their intercourse with sailors.
But a more direct cause of the great mortality was
their mode of treatment. In the burning stage of the
fever, they plunged themselves into the river, and con-
tinued in the water until the heat was allayed: they
rarely survived the cold stage which followed. So
many and so sudden were the deaths which occurred,
that the shores were strewn with the unburied dead.
Large villages were wholly depopulated; and some
entire tribes have disappeared, the few remaining
persons, if there were any, uniting themselves with
other tribes. This great mortality extended not only
from the vicinity of the cascades to the shores of the
Pacific, but far north and south—it is said as far south
as California. The fever and ague were never known
before the year 1829; and Doctor McLaughlin men-
tioned it as a singular circumstance, that this was the
year in which fields were ploughed for the first time.
He thought there must have been some connexion be-
tween breaking up the soil and the fever. I informed
him that the same fever prevailed in the United States,
about the same time, and in places which had not
before been subject to the complaint. The mortality
abated after one or two seasons, partly for the want
of subjects, and partly from medical assistance ob-
tained at the hospital of Fort Vancouver. The mor-
tality of Indians, and their sufferings under diseases,
are far greater than they would be, if they possessed
any knowledge of medicine. Indian doctors are only
Indian conjurers. But I shall have occasion to say
more upon this subject when I describe Indian cus-
toms.

December 25th.—The holidays are not forgotten in
these far distant regions. From Christmas until after
the New Year, all labour is suspended, and a general
time of indulgence and festivity commences. At this

time only in the whole year are ardent spirits given
to the labourers, when they have a free allowance,
giving them the opportunity to exhibit fully what
they would do, if spirits were easily and always acces-
sible. On Christmas morning they dress themselves
in their best attire, the utmost alacrity is every where
displayed, and preparation is made for dinners, which
are sure to be furnished in the first style and with the
greatest profusion; and the day passes in mirth and
hilarity. But it does not end with the day; for the
passions and appetites pampered through the day,
prepare the way for the night being spent in dancing;
and the loud and boisterous laugh, shouts, and rev-
lry, consume the hours designed for rest. They continue
these high-strung convivialities until they pass the
portals of the New Year, when labour and toil are
again resumed. As these holidays are thus generally
abused, and are become days of vicious revelry, the
friends of piety should cease from their observance,
and do all in their power to obviate their evil effects.

The idea that the Indians are descended from the
Jews, though frequently advanced, seems to be en-
tirely imaginary. From all the personal observations
and examinations which I made, I could not arrive
at any thing conclusive upon the subject, but am
very much inclined to believe that their origin will
remain as problematical in future as it has been in
time past. There are some points in their belief and
customs, doubtless, which may be thought to re-
semble those of the Jews. Their entire freedom from
idolatry is a peculiar characteristic, by which they
are distinguished from all other heathens. It will be
remembered, that the propensity of the Jews to idolatry
was entirely subdued from the time of their captivity
in Babylon. Among the Indians beyond the moun-
tains, I found no idols, nor any appearance of idolatry.
They believe in only one God; and all their worship,
so far as they have any, is offered to Him, whom they
denominate the Great Spirit. They believe in the
immortality of the soul, and future rewards and
punishments. They have no sacrifices; and their
minds are perfectly open to receive any truth in re-
gard to the character and worship of God. They have
their superstitions, which I shall mention in another
place.

Their custom of punishing the crime of murder, if
it does not differ from that of all other heathen nations,
yet coincides with what was the custom of the Jews.
The nearest relatives of the murdered person are the
“avengers of blood,” the executioners, or “pursuers of
blood.” They kill the murderer if they can find him;
and in their own tribe and nation, they do not extend
the punishment to any other person; so that “the
fathers are not put to death for the children, neither
are the children put to death for the fathers; every
man is put to death for his own sin.” As the Jews
did not regard other nations with the same benevo-
lence as their own, so the Indians make a distinction
between their own tribe or nation and others. If one
is killed by a person belonging to another nation, if
they cannot obtain and put the murderer to death,
they will take the life of some of the relatives of the
murderer; or, if they fail in this, some one of his
nation must atone for the crime. And if this cannot
be done immediately, the debt of blood will still be
demanded, though years may pass away before it is
cancelled.

There is also some resemblance in their marriage-
contracts. The negotiation is commenced, if not
completed, with the parents of the intended bride, as
in the case of Isaac's marrying Rebecca. The bride-
groom negotiates with them, and the approbation of
the daughter being obtained, the stipulated commodi-
ties are paid, and the man takes his wife. But as much
or more is given in dowry to the daughter. The pre-
sents and dowry are proportioned to the rank and
wealth of the contracting parties. Wanaxka, the first
chief of the Clough-e-wall-hah Indians, has refused

more than one hundred dollars for a beautiful daughter, whom I saw when I shared the hospitality of his house. A chief at the La Dalles has refused two horses and six blankets, together with several other articles of smaller value. It is not, however, to be understood that marriage is a mere mercenary transaction; for fancy and choice have their influence with them, as well as among more refined people. Another resemblance may be traced in the estimation in which their females are held. No doubt, the degradation of Indian women is to be attributed in a great degree to their heathenism, and that uncivilised and savage state in which we find them; yet in their respective occupations, we find some features which are not dissimilar. Among those nations and tribes who do not possess slaves, the women cut and prepare wood for fire, as well as food for their families; they pack and unpack the horses, set up and take down lodges, gather roots and berries for food, dress the skins for clothing, and make them into garments. So Jewish women drew water for the flocks and camels, and watched over them; they gleaned the fields in harvest, and performed the work of grinding in the mill.

Slavery was suffered among the Jews; but to steal and sell a man was punishable with death. If a man bought a Hebrew servant, the time of his service was not to exceed six years. Inter-marriages took place between these servants and the families of their masters; and the betrothed maid was to be dealt with after the manner of daughters. The same restrictions were not, however, enjoined in relation to those bondmen who were bought of the heathen, until the days of the prophets, when they were commanded to break every yoke and let the oppressed go free. So, also, slavery exists in a modified form among the Indians west of the mountains, not generally, but only in the nations in the lower country. Slaves are bought; taken prisoners in war; taken in payment of debts, if they are orphans of the debtor; or taken in pledges. They are put to the same service which women perform among those Indians who have no slaves. They are generally treated with kindness, live in the same dwelling with their masters, and often intermarry with those who are free.

Polygamy is practised among the Indians, and with nearly the same regulations under which it was practised among the Jews. Though they do not write bills of divorcement and put away their wives, yet they send them away on slight occasions. But this brings no disgrace upon the woman's character, and generally she is soon married to another, and often as advantageously as before.

Another resemblance between the Jews and the Indians is the division of their nations into tribes. The tribes of the children of Israel were the descendants of distinguished families, and their government was patriarchal. The tribes among the Indians are constituted much in the same way. Some important personage gains an influence, numbers become attached to him, and though they do not separate from their nation, nor at once become a distinct tribe, yet they are denominated a band, and these bands in many cases grow up into tribes.

There are two considerations which should not be passed over, and which are against the supposition of the Indians being of Jewish origin. One is, that they have no sacrifices. In this they not only differ from that nation, but also from all other nations of the earth which are not under the influence of the light of the gospel. If they are of Jewish descent, it is strange that they have not continued the practice of offering sacrifices, and especially when there is so general a propensity among men, particularly among the heathen, to resort to sacrifices to atone for their sins. Whatever truth there may be in the statements that the Indians east of the Rocky Mountains offer up sacrifices, yet I have not found the least trace of evidence that the Indians of the west do so.

The other consideration is the want of evidence in their language. There are several entirely distinct languages among the different Indian nations. These languages are more entirely distinct than the different languages of Europe; for in all the different languages of Europe there are words derived from Latin, common to each, and which prove a common relation. Now, if the Indians are descended from the Jews, and of course once had a common language, the Hebrew, then, notwithstanding their departure by different dialects from their original, might it not be expected that there would still remain words and idioms indicative of their common origin? But it is not so. In their languages there are some words in common with Latin, Greek, and Hebrew, but these are used in an entirely different sense from that in which they are used in those languages. As far as it respects language, the proof of a Jewish, or even of a common origin, is not only doubtful but highly improbable.*

THE VARIOUS ANIMALS BEYOND THE ROCKY MOUNTAINS.

It is generally supposed that wild animals are numerous in the Indian countries, especially in the regions beyond the Rocky Mountains; but, in fact, excepting within the buffalo range, which is becoming more and more circumscribed, game is scarce. In giving an account of animals beyond the mountains, I shall avoid entering into a minute description of those which are familiar to all classes of persons.

There are four varieties of bears, though it is supposed there are only two distinct species. These are the white, grizzly, brown, and black. The white bears are ferocious and powerful, but their numbers are so small in the region of the Oregon country, that they are not an object of dread. The grizzly bears are far more numerous, more formidable, and larger, some of

* [We recommend those who wish for information on the languages of the American Indians, to consult an excellent paper on the subject in the American Encyclopedia, which is partly drawn up from the able Report of Mr Du Ponceau to the American Philosophical Society, 1819. It is there stated that the Indian languages are rich in words, and regular in their forms, in both which particulars they do not yield to any other idioms. They possess the singular property of combining parts of different words to express the ideas to which the separate words would refer. "One example from the Delaware language, will convey a clear idea of this process of compounding; 'and I have chosen,' says Mr Du Ponceau, 'this word for the sake of its euphony, to which even the most delicate Italian ear will not object. When a Delaware woman is playing with a little dog or cat, or some other young animal, she will often say to it, *Kuligatschis*, which I would translate into English—*Give me your pretty little paw*, or, *What a pretty little paw you have!* This word is compounded thus: *k* is the inseparable pronoun of the second person, and may be rendered *thou* or *thy*, according to the context; *uli* (pronounced *oolce*) is part of the word *wulit*, which signifies *handsome* or *pretty* (it has also other meanings, which need not be here specified); *gat* is part of the word *wichgat*, which signifies *a leg* or *paw*; *schis* (pronounced *shees*) is a diminutive termination, and conveys the idea of *littleness*: thus, in one word, the Indian woman says, *thy pretty little paw!* and according to the gesture which she makes, either calls upon it to present its foot, or simply expresses her fondling admiration. In the same manner, *pidape* (a youth) is formed from *piisit* (chaste, innocent) and *tendpe* (a man). It is difficult to find a more elegant combination of ideas, in a single word, of any existing idiom. I do not know of any language, out of this part of the world, in which words are compounded in this manner. The process consists in putting together portions of different words, so as to awaken, at the same time, in the mind of the hearer, the various ideas which they separately express. But this is not the only manner in which the American Indians combine their ideas into words. They have also many of the forms of the languages which we so much admire—the Latin, Greek, Sanscrit, Slavonic, &c.—mixed with others peculiarly their own. Indeed, the multitude of ideas, which in their languages are combined with their verbs, has justly attracted the attention of the learned in all parts of the world."]

them weighing six or eight hundred pounds. Their teeth are large and strong, their claws five inches in length; and their feet, which are astonishingly large, exclusive of the claws, measuring not far from ten inches long and five inches wide. There are some even larger. The colour of the fur varies from very light grey to a dark brown, always retaining the grizzly characteristic. Among a multitude of their skins which I saw, there were some beautifully dappled, and as large as those of the buffalo. These were held in high estimation. Their hair and fur are longer, finer, and more abundant, than any of the other classes. They depend more upon their strength than speed for taking their prey, and therefore generally lurk in willows or other thickets, and suddenly seize upon any animal which may be passing near by. The mountain men tell us many wonderful stories about their encounters with these prodigies of strength and ferocity, as some mountain travellers tell us about constant battles with the Blackfeet Indians, and starvation, and eating dogs. Now, I may be considered deficient in a *flexible* and fruitful imagination, if I do not entertain my readers with one bear story, after having travelled thousands of miles over prairies and mountains, through valleys, ravines, and amongst caves and chasms. But as I had no wonderful encounters myself, I must borrow from a gentleman of established good character belonging to the Hudson's Bay Company, who gave me an account of a case which he witnessed. He and a number of others were travelling in canoes up the Athabasca River, and one morning one of their hunters shot upon the shore a large cub of a grizzly bear, which they took on board a canoe, and of which they made their supper on encamping for the night. While seated around their fire in conversation, the supposed mother of the slain cub approached, sprang across the circle and over the fire, and seized the hunter who had shot the cub, threw him across her shoulder, and made off with him. All laid hold of their rifles and pursued, but feared to fire lest they should hurt their companion. But he requested them to fire, which one of them did, and wounded the bear. She then dropped the first offender and laid hold of the last in like manner as the first, but more roughly, and quickened her flight. There was no time to be lost, and several fired at the same instant, and brought her to the ground. The last man was badly wounded, but eventually recovered.

The brown bear is less ferocious, more solitary, and not highly esteemed either for food or for its skin. The black bear is somewhat similar in its habits to the brown, but lives more upon vegetable food, and is more in estimation for its rich pure black fur.

The racoon is somewhat numerous in parts of this country, more especially towards the ocean. I could not discover any difference in their appearance and habits from those in the United States. The badger inhabits this country, and is found on the plains west of the great chain of mountains. Having given a short description of this animal when passing through the parts where it was seen, it is not necessary in this place to make any further remarks. The weasel, the polecat, the woodchuck, the mink, and musk-rat, are common, though not numerous, in this country, and not differing from those on the eastern part of the continent.

The wolverine is said to inhabit these western regions, and I saw one in the Salmon River mountains, which my Indians killed. The animal I saw differed in several particulars from the description given by Richardson. It was one foot nine inches long from its nose to the insertion of its tail; its body not large in proportion to the length; short legs, small eyes and ears; its neck short and thick, and its mouth shaped like that of the dog. Its colour was uniformly a dark brown, nearly black; and its fur was more than an inch long, and coarse. I had no opportunity of observing its habits.

The hedgehog is common in all parts of the Oregon territory, does not differ from those found in other parts of America, and for its quills is held in high estimation by the Indians. It is interesting to see with how much ingenuity, and in how many various forms, the Indians manufacture these quills into ornamental work, such as moccasins, belts, and various other articles.

There are three kinds of squirrels—two of which I have already described. The third is the grey, which differs from those in the United States in being larger, and its colour more beautifully distinct. I saw many of their skins made into robes, and worn by the Indians about the cascades.

Of the feline or cat tribe, there are the panther, the long-tailed tiger-cat, the common wild-cat, and the lynx. The panther is rarely seen, and the difference of climate and country produces no change in its ferocity and other habits, from those found in other parts of America. The long-tailed tiger-cat is more common, very large, and of a dull reddish colour. The common wild-cat is also common. It is much smaller, its tail is short, and its colour like the above named. I can only name the lynx, as it did not come under my observation. It is found in the lower wooded country, and, as the Indians affirm, in considerable numbers.

There are five different species of wolves—the common grey wolf, the black, blue, white, and the small prairie wolf. The common grey wolf is the same as that found in the United States, and has all its usual habits. The black wolf, which I did not see, as described by Mr Ermitinger, a gentleman belonging to the Hudson's Bay Company, is larger than the grey, and more noble in its appearance, and is the strongest of the wolf tribe. That which the same gentleman called the blue wolf, is but rarely seen, as also the white; and, so far as their habits are known, they do not materially differ from the others. The small prairie wolf is the most common; it bears a strong resemblance to the dog, and has been called the wild-dog. The colour is uniformly of a dull reddish grey; the hair always long, blended with a brown fur at its roots; and, like other wolves, its habits are always prowling and cowardly. They are more numerous than the other kinds, and follow the caravans in considerable numbers, to feed upon offal. Although we frequently heard them howl and bark around our encampments, yet they never attempted to disturb us.

Notwithstanding all that has been said about the immense number of wolves beyond the rocky mountains, they are far less numerous than might be expected. I do not make this assertion solely from the fact that I saw or heard only a few, but from the testimony of those whose long residence in this country entitles them to credit.

The fox, which is so generally dispersed through the world, is found here in three different kinds—the red, grey, and silver. They do not differ from those found east of the mountains. The silver-grey fox is scarce, and highly esteemed, and its fur takes the highest rank among the furs of commerce. Its colour is dark, sometimes nearly black, the ends of the hairs tipped with white; and in addition to the uncommonly fine texture, the fur presents a beautiful glossy appearance.

Martens are not abundant; some are found about the head-waters of the Columbia, in woody mountains; but they are more numerous and of superior quality farther north.

The inoffensive, timorous hare, in three different species, abounds in all parts of this country. Its natural instinct for self-preservation, its remarkably prominent eye, its large active ear, and its soft fur, are its characteristics in this as in other regions. The three species are—the large common hare, which is generally known; the small chief hare, with large round ears; and a very small species, but five or six

inches long, with pointed ears. If the first-named differs in any particular from those in the United States, it is in its manner of running, and its speed. Its bound is not regular, but its motions are an alternate running and leaping, which it performs with such swiftness and to so incredible a distance, that I frequently mistook it, at first view, for the prairie hen, which I supposed was flying near the surface of the ground. Its flesh, when used for food, is tender and of a pleasant flavour. Many of the Indians wear dresses made of the skins of these animals, patched together into a scanty robe.

There is a small species of the marmot, of which I have seen no description in any work on natural history, which is probably peculiar to this country. It is called by the Nez Percés, *eluet*; is five inches long from the tip of its nose, exclusive of its tail, which is two in length; its body is one inch and a third in diameter, the colour is brown, beautifully intermixed with small white spots upon its back. It has eight long hairs projecting from the nose on each side, and two over each eye. Its habits resemble those belonging to its genus. It is remarkably nimble in its movements. The Indians esteem its flesh a luxury.

Among the animals of the deer kind, the elk is the largest and most majestic. It exists in considerable numbers east of the Rocky Mountains, but less numerous on the west side. It combines beauty with magnitude and strength, and its large towering horns give it an imposing appearance. Its senses are so keen in apprehension, that it is difficult to be approached; and its speed in flight is so great that it mocks the chase. Its flesh resembles beef, but less highly flavoured, and is much sought for by the Indians and hunters. Its skin is esteemed, and much used in articles of clothing and for moccasins. I saw no moose, but it is said they are found farther north, in the more cold and woody regions.

There are three species of deer—the red, the black-tailed, and the common American deer. Like those found in other countries, they are of a mild, innocent, timid aspect; elegant in form, with slender nervous limbs. When any object or noise alarms them, they throw up their heads, erect and move their ears in every direction to catch the sounds, snuff up the wind, and bound off with great celerity. The deer west of the mountains are more lean, and the flesh less palatable, than that of those found in the United States. This may arise from the nature of the food to which they are confined, there being but very few of the saccharine plants found in their pastures. The red deer are generally found about the Rocky Mountains and upon the head waters of the Columbia. The black-tailed deer, while they are of a dusky sallow colour, like the common American deer, are somewhat darker, and their tails are larger and nearly black, which gives them their name. Their eyes are large and prominent, their ears large and long; and, judging from those I saw, they are smaller than the common deer. When pursued, their motion is a leap or bound. Antelopes, which I have already described, are numerous in the upper and prairie country.

It is hardly necessary to say, that the beaver, so noted for its valuable fur, for its activity and perseverance, its social habits, its sagacity and skill in constructing its village and preparing its neat and comfortable dwellings, is an inhabitant of this country. It has been sought with avidity, and has been a source of wealth to many, but also to multitudes, of poverty, misery, and death. Its flesh is very good for food, and the trapper and hunter depend almost entirely upon it for subsistence while in its pursuit. Although I ate several times the flesh of the beaver, yet I discovered no evidence of the truth of the assertion often made, that while the flesh of the fore parts is of the quality of land animals, its hind parts are in smell and taste like fish. I should think it would require much assistance from imagination to discover the fishy taste.

Here, also, the otter is found in considerable numbers, and is esteemed next to the beaver, by the hunter and trader. The shades of its colour vary from a light to a fine deep brown. The fur is rich and in great demand; and there is none found in any country of better quality than those skins I saw at different trading posts of the Hudson's Bay Company. The formation of the otter is adapted to land and water, having short and muscular legs, so articulated that it can bring them horizontal with its body, and use them as fins in the water; and its toes are webbed like water-fowl. It subsists principally upon fish, frogs, and other aquatic animals. It has a peculiar habit of ascending a high ridge of snow, throwing back its legs, and sliding down head foremost upon its breast, in which it seems to take great delight. When there is no snow, it will in the same manner slide down steep smooth grassy banks.

The sea-otter, so highly and justly valued for its rich fur, is found only along the American coast and adjacent islands, from Kamtschatka to Upper California. It varies in size; is generally about four feet long when full grown, and nine inches in diameter. Its legs are very short, and its feet are webbed. Its fur is of the first quality, long and glossy, extremely fine, intermixed with some hairs; the outside is black, although sometimes dusky, and the inside a cinerous brown. It is amphibious, sportive, and often basks upon the shore for repose; and when asleep, the Indians approach and kill it. It has been so much hunted for its valuable fur, that it is diminishing in numbers.

The hair-seal is very frequently seen in the waters of Columbia River. Its head is large and round, its eye full and mild. I often saw it swimming after a canoe, presenting to view its head, neck, and shoulders, appearing in some degree like the mastiff dog. Its hair is of various colours, generally a dappled grey. It rarely goes far from its natural element, water; but is sometimes seen basking upon rocks on the shore. Then the most favourable opportunity for killing it occurs; for its motions are so quick in the water, that it will dive at the flash of the rifle, and if killed in the water, it sinks, and is difficult to be obtained.

In enumerating the animals beyond the Rocky Mountains, I am not able to describe the Rocky Mountain or big-horn sheep, as I had no opportunity of seeing it, which I certainly should have had, if they were as numerous as travellers have said they are. I saw some of their horns, which are enormously large, if their bodies are, as they are said to be, not much larger than a common deer. A horn which I measured, was five inches in diameter at its junction with the head, and eighteen long. Its flesh, which I had an opportunity of tasting, was preferable to the best mutton. They inhabit the mountains, and are said to select the most rough and precipitous parts where grass is found. They are not covered with wool, but with hair so bordering upon wool, as to render the coat warm in the winter.

The mountain goat and sheep did not come under my observation. I was anxious to procure specimens of them, but succeeded in obtaining only small parts of their skins, not sufficient to make up a description.

I close with the buffalo, which is of the *bovine* genus, the largest and the most important for food and covering of any of the animals in North America. I need not in this place go into so long description as otherwise would be necessary, having already spoken of them as I was passing through their range of country. The buffalo or bison of North America is generally about as large as the ox, and the long, shaggy, woolly hair which covers the head, neck, and shoulders, gives it a formidable appearance, somewhat resembling that of the lion. The flesh is in appearance and taste much like beef, but of superior flavour, and remarkably easy of digestion. The head is formed like that of the ox, perhaps a little more round and broad; and when the animal runs, it carries it rather low. The horns, ears,

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and eyes, as seen through its shaggy hair, appear small. The legs and feet are small and trim, the fore legs covered with the long hair of the shoulders as low down as the knee. Though its figure is clumsy in appearance, yet it runs swiftly and for a long time without much slackening its speed; and up steep hills or mountains it will beat the best horses. The buffaloes unite in herds, and when feeding, scatter over a large space; but when fleeing from danger, they collect into dense columns, and having once laid their course, they are not easily diverted from it, whatever may oppose. Their power of scent is great, and they perceive the hunter, when he is on the windward side, at a great distance, and the alarm is taken; and when any of them manifest fear they are thrown into confusion, until some of the cows take the lead to flee from the pursuer, and then all follow at the top of their speed. They are very shy and timid; and in no case did I see them offer to make an attack, but in self-defence, when wounded and closely pursued, and then they always sought the first opportunity to escape. In running, they lean alternately from one side to the other. The herds are composed promiscuously of bulls and cows, except some of the old bulls, which are often found by themselves, in the rear or in advance of the main bands. Sometimes an old blind one is seen alone from all others; and it was amusing to see their consternation when they apprehend the approach of danger. The natural instincts of fear and prudence lead them to fly alternately in every possible direction for safety. I was pleased to find our most thoughtless young men respect their age and pity their calamity; for in no instance did I see any abuse offered them. They are fond of rolling upon the ground like horses, which diversion is so much indulged in by them, that large places are found without grass and considerably excavated. The use of their skin for buffalo robes, and the woolly fur with which they are covered, are so universally known, that a description is entirely unnecessary. Another peculiarity which belongs to them is, that they never raise their voice above a low bellow; in no instance were we disturbed by their lowing, even when surrounded by thousands, and in one of our encampments, it was supposed there were five thousand near by. It has been said they do not visit any of the districts formed of primitive rocks. This is said without reason, for I saw them as frequently in those districts, in proportion to their extent, as where other formations existed. It is also said, that as they recede from the east they are extending west. This is also incorrect; for, as I have before said, their limits are becoming more and more circumscribed. And if they should continue to diminish for twenty years to come, as they have during the last twenty years, they will become almost extinct.

FISH.—VEGETATION.—SOIL AND CLIMATE.

I pass to a brief notice of the fish found in the waters of the Columbia. The salmon, sturgeon, anchovy, rock-cod, and trout, are all that I shall mention. The sturgeon, of good quality and in very considerable numbers, commence running in the fore part of April, and give relief to the suffering Indians. I say suffering; for, before the opening of the spring, their stock of provisions is consumed, and they are seen searching for roots and any thing which will sustain life; and though I do not feel authorised to say what others have said, that in the latter part of the winter and fore part of the spring, they die of starvation in great numbers, yet they are brought to great want, and look forward with much solicitude to the time when the sturgeon shall come into the river. I do not in these remarks include the Shoshones or Snake Indians. A small fish, like the anchovy, about six inches long, very fat and well flavoured, comes into the river in great numbers about the time, or a little before the

sturgeon. The Indians obtain large quantities of oil from them, by putting them into a netting-strainer and exposing them to a gentle heat.

The rock codfish were not known to inhabit the waters about the mouth of the Columbia, until the present year. They are very fine, and easily caught.

The salmon is by far the most numerous and valuable fish found in these waters, and is of excellent flavour. It is well ascertained that there are not less than six different species of the true salmon that ascend these waters, commencing about the 20th of April. Their muscular power is exceedingly great, which is manifested in their clearing the falls and rapids, which appear impassable. They are never known to return, but are constantly pressing their way upwards; so that it is not uncommon to find them in the small branches of the rivers near the very sources. We found them in September near the Rocky Mountains, where they are said to be found as late as November and December. I saw some with parts of their heads worn to the bone, which appears to be the result of their unceasing efforts to ascend. Late in the season, great numbers are found dead, furnishing food for crows and even Indians, whom I have seen drive away the crows and appropriate the remnants to themselves. When the salmon become much emaciated, their flesh loses its rich redness, and it is seen in the skin, which gives the fish a beautiful appearance; but when in this state it is hardly palatable. It is worthy of notice, that the salmon has its preferences of water, selecting some branches of the Columbia River and passing by others; and those taken in some of the tributary streams are far better than those taken in others. While those which ascend the rivers never return, their young are seen in September descending on their way to the ocean, in immense numbers. It is believed these return the fourth year after their descent; but this may be only conjecture. It is difficult to estimate how many salmon might be taken in these rivers, if proper measures were pursued: and also what would be the results upon the numbers which would continue to enter and ascend. I think a feasible plan might be devised and adopted to carry on a salmon fishery in this river to good advantage and profit. The experiment was made by a company from the United States, which failed, for it contained the elements of its own overthrow. The company sent out large quantities of rum to exchange for fish, probably calculating on the fact that Indians are fond of ardent spirits. Whatever their object might have been, the Indians were highly pleased with receiving rum in pay for their salmon. But when they had thus obtained it, they would become intoxicated and disqualified for labour, and more time was wasted in drunkenness than employed in fishing. Besides, their salmon were often suffered to lie in the hot sun until they were much injured, if not wholly spoiled. The result was, that the company, as I was informed, obtained only about four hundred barrels of salmon, and made a losing voyage; and the superintendent of Fort Vancouver told me, that when the company abandoned their business, they stored many barrels of rum at his fort. My information was not wholly derived from those who had been in the employment of that company, and gentlemen of the Hudson's Bay Company, but in part from the Indians. The Indians often spoke to me upon the subject by way of praise. They would say, "Close, *hias lum*," signifying, "Good, plenty of rum."

Having frequently made mention of the trees and shrubbery west of the great mountains, I shall in this place only enumerate the principal, describing a few. I have said there are three species of fir, and that these constitute the greater part of the forest-trees, and are very large. The three kinds are the red, yellow, and white. They not only differ in the colour of the wood, but also in their foliage. The foliage of the red is scattered on all sides of the branchlets, in the same form as those found in the United States; the yellow

only on the upper side, or the upper half of the twigs; the white is oppositely pinnated. The balsam is alike, in the three different species, found in blisters upon the bark, in the same form as in other countries.

White pine is not found in the lower country, nor far west of the main chain of the Rocky Mountains; a few pitch pines are found in the same region with the white. Norway and yellow pine are found farther west, but not below the cascades. The new species, which I have called the elastic pine, is generally the most numerous, but I did not see any of these as far west as Walla-Walla.

The cedar is the common species, grows very large and tall, and is the best of any of the forest-trees for various mechanical uses. The yew is also found among the evergreens, though it is scarce. The tamarisk is found in small sections of the country. The white oak, of good quality, and often large, is a common tree of the forests; and also the black rough-barked oak grows in some of the mountainous parts. In an excursion down the rich plains below Fort Vancouver, where there are trees scattered about like shade trees upon a well-cultivated farm, I measured a white oak, which was eight feet in diameter, continued large about thirty feet high, and then branched out immensely wide, under which Mr J. K. Townsend and myself, with our horses, found an excellent shelter during a shower of rain. There are two kinds of ash, the common white ash and the broad-leaved. The latter is very hard. There is also alder, which I have mentioned as growing very large, and on dry ground as well as on that which is low and swampy.

There are three species of poplar, the common aspen, the cotton, and balsam. The first is common in various parts of the United States, and is well known; the second, commonly called cotton-wood, skirting rivers and streams as in the western states; the third is the bitter cotton-wood, but is that which is often called the balsam of Gilead. Its distinguishing properties are oblong leaves, and a bitter balsmy substance, in a glutinous state, found in the small twigs, but mostly in the buds. This last species in some places spreads over large sections of bottom-land, where the soil is uncommonly good. White maple is found, but only in small quantities. Willows are very common. There is a tree in the lower country which grows somewhat in the form of the laurel or bay tree, but much larger; the bark is smooth, and of a bay red colour, its leaves are ovate. It has been called the strawberry tree, but I do not know with what propriety. There are no walnut or hickory trees west of the great mountains, nor chestnut of any species, or hard or sugar maple, or beech, lind or bass wood, black cherry, cucumber, white wood, elms, or any kind of birch, except a species of black birch which grows small; nor are there any of the species of locusts, hackberry, or buckeye. I might lengthen out the catalogue of negatives, but the above observations are sufficient to give a general view of the forest-trees of the country.

The variety of shrubbery and plants is so great, that it would employ the botanist many months in their examination. I shall only sketch a few of those which are scattered over the prairies and through the forests. Among these are several varieties of the thorn-bush, many of which are large and fruitful. Those bearing the red apple, present, when they are ripe, a very beautiful appearance. There is one species peculiar to the country west of the mountains, the fruit of which is black, and of a delightful sweet taste, but not generally dispersed through the country. It is principally found about the Blue Mountains, the Walla-Walla and Ummatilla Rivers. The choke cherry is common to all parts of the country, and its fruit is very grateful where animal food is principally depended upon for subsistence. The salalberry is a sweet and pleasant fruit, of a dark purple colour, and about the bigness of a grape. The serviceberry is about the size of a small thorn apple, black when fully ripe, and

pleasantly sweet like the whortleberry; and the pambina is a bush cranberry. The varieties of the gooseberry are many—the common prickly, which grows very large, on a thorny bush; the small white, which is smooth and very sweet; the large smooth purple, and the smooth yellow, which are also of fine flavour. All of these attain to a good maturity, and those growing on the prairies are very superior. There are three varieties of the currant—the pale red, the yellow, which is well tasted, and the black. Though these yield a pleasant acid, yet they are not so prolific or palatable as those which grow under the hand of cultivation. The beautiful shrub called the snow-drop, which is found in some of our gardens, grows here wild, and in great abundance.

Besides the common raspberry, there is another species which grows in the forests, the berry of which is three times as large as the common, with a very delicate rich yellow tint, though the flavour is less agreeable. There is also a species of sweet elder, which I have already described. The vining honeysuckle is among the most beautiful productions of nature.

The sweet flowering-pea grows spontaneously, and in some places ornaments large patches of ground. In some small sections red clover is found, differing the kind cultivated by our farmers, but not less and beautiful; white clover is also found in the upper and mountainous parts. Strawberries are indigenous here, and their flavour more delicious than that of any I have tasted in other countries.

Sun-flowers are common, but do not grow large; a species of broom corn is also found in many parts of the bottom-lands of the Columbia and other streams. To this list may be added a wild grain somewhat resembling barley or rye.

Among the nutritive roots, I have mentioned the wappatoo and the cammas. The wappatoo is a bulbous root, being the common *agittafolia* or arrow-head, and is found only in the valley of the Columbia below the cascades. It becomes soft by roasting, and, forming a nourishing and palatable food, is much used by the Indians, who make it an article of trade. It grows in shallow lakes, and in marshes covered with water. The Indian women wade in search of this root, grope it out in the mud and disengage it with their feet, when it rises to the surface of the water and is collected. The cammas, a tunicated root, is one of great importance to the Indians, and grows in moist, rich ground, in the form of an onion. It is roasted, pounded, and made into loaves like bread, and has a liquorice taste. The cawish, or biscuit-root, which grows on dry land, is about the size of a walnut, or considerably larger, tastes like the sweet potato, is prepared in the same manner for food as the cammas, and forms a tolerable substitute for bread. To these may be added the *racine amere*, a bitter fusiform root, which grows on dry ground, and though not pleasant to the taste, is very conducive to health; also the common onion, and another, characterised by its beautiful red flower, which often grows upon patches of volcanic scoria where no other vegetation is seen.

Although a description of the Oregon territory has been necessarily interwoven with the narrative, yet a condensed account of its geography may with propriety be given here. In comparing the country west with that east of the mountains, and especially the great valley of the Mississippi, we are impressed very powerfully with the contrast which their distinguishing features present. The valley of the Mississippi may be called the garden of the world—every part of it abounding in rich soil inviting cultivation. We see no barren or rocky wastes, no extended swamps or marshes, no frozen mountains. No prominent landmarks catch the eye of the traveller: he sees in the wide distance before him only almost horizontal lines of level or rolling meadow. No one points out to him the peaks of dim mountains, and tells him that the range divides two sister states, or separates two noble

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Beyond the Rocky Mountains, again, nature appears to have studied variety on the largest scale. Towering mountains and wide extended prairies, rich valleys and barren plains, and large rivers, with their rapids, cataracts, and falls, present a great diversity of prospect. The whole country is so mountainous, that from every little elevation a person can see some of the immense ranges which intersect its different parts. On an eminence at a short distance from Fort Vancouver, five isolated conical mountains, from ten to fifteen thousand feet high, whose tops are covered with perpetual snow, may be seen rising in the surrounding valley. Three general ranges, west of the rocky chain of mountains, run in northern and southern directions—the first above the falls of the Columbia River; the second at and below the cascades; and the third towards and along the shores of the Pacific. From each of these, branches extend in different directions. Besides these, there are hills in different parts which are large and high, such as the Blue Mountains south of Walla-Walla; the Salmon River mountains, between the Salmon and the Cooscootske Rivers; and also others in the regions of Okanagan and Colville.

Between these mountains are wide-spread valleys and plains. The largest and most fertile valley is included between Deer Island on the west and a point within twelve miles of the cascades, stretching in all to a width of about fifty-fivemiles, and extending north and south to a greater extent than I had the means of definitely ascertaining—probably from Puget's Sound on the north to the Umbigua River on the south. The Willamette River and a section of the Columbia are included in this valley. The valley south of the Walla-Walla, called the Grand Round, is said to be remarkable for its fertility. To these may be added Pierre's Hole and the adjacent country; also Racine Amere, east of the Salmon River mountains. Others of less magnitude are dispersed over different parts. To these may be added many extensive plains, most of which are prairies well covered with grass. The whole region of country west of Salmon River mountains, the Spokein woods, and Okanagan, as far as the range of mountains which cross the Columbia at the falls, is a vast prairie, covered with grass, and the soil is generally good. Another large plain, but which is said to be very barren, lies to the south-west of Lewis or Snake River, including the Shoshones' country; and travellers who have passed through this, have pronounced the interior of America a great barren desert. But this is drawing a conclusion far too broad from premises so limited. So far as I have had opportunities for observation, I feel warranted in saying, that while some parts of the Oregon territory are barren, large sections of it are well adapted to grazing; and other parts, though less extensive, to both tillage and grazing.

As regards forests, I would only observe, that a large proportion of the country west of the mountains is destitute of wood, while other parts are well supplied. I have already mentioned the lower country, from below the falls of the Columbia to the ocean, as being well wooded, and in many parts, especially near the ocean, densely. The mountains north of the Salmon River, and the country about the Spokein River, and so on still farther north, are well furnished with trees. In some other sections there are partial supplies.

The country in general is well watered, being intersected with lakes and many large rivers with their

tributary streams. This might be inferred from the fact that there are so many mountains, upon the sides of which are multitudes of the finest springs. No country furnishes water of greater purity and clearness. As the spring and summer heat commences, the snows of the mountains melt, and begin to swell the rivers in the early part of May, which increase continually until June, when the freshet is the greatest, and large sections of the low lands of the valleys are inundated. Some parts present the appearance of inland seas. No part of the world furnishes superior advantages for water-power.

The seasons here may be divided into two: the rainy period commencing in November and terminating in May; the dry season in the summer, when it is entirely destitute of rain, and during which time the atmosphere is remarkably serene; while the daily prairie winds relieve the heat of the sun, and the season is most delightful. The climate is far more temperate and warm to the west of the Rocky Mountains than in the same latitude on the east, there being a difference of at least eight degrees. There were only three days in the whole winter of my residence in the country, during which the thermometer sunk to 22 degrees Fahrenheit, at Fort Vancouver. Snow does not fall to any great depth excepting upon the mountains; in the valleys it rarely continues more than a few days, or at the farthest only a few weeks; and by the latter part of February or the first of March, ploughing and sowing are commenced. And not only is the climate uncommonly delightful, but it is also healthy, there being scarcely any prevailing diseases, except the fever and ague in the lower country, which, as has been stated, commenced in 1829; and ophthalmia, which is very general among the Indians of the plains. It is worthy of notice, that thunder is seldom heard west of the mountains, while in the valley of the Mississippi it is very frequent and unusually loud.

CHARACTER AND CONDITION OF THE INDIANS OF THE PLAINS.

As it was the principal object of my tour to ascertain the character and condition of the Indians beyond the Rocky Mountains, their numbers, and the prospect of establishing the gospel among them, it will not be unimportant here to give a summary of the information I obtained on these particulars. In doing this, while I shall avail myself of the aid afforded by men of intelligence and integrity, my statements shall be confined to facts which have been corroborated by or have come under my own observation. This is the more necessary, from the many fabulous accounts which have been given of Indian character and customs.

I shall first describe the Indians of the plains. These live in the upper country, from the falls of the Columbia to the Rocky Mountains, and are called the Indians of the plains, because a large proportion of their country is prairie land. The principal tribes are the Nez Percés, Cayuses, Walla-Wallas, Bonax, Shoshones, Spokeins, Flatheads, Cœur de Lions, Ponderas, Coontanies, Kettlefalls, Okanagans, and Carriers. These do not include, probably, more than one-half of those east of the falls, but of others I have obtained but little definite knowledge. They all resemble each other in general characteristics. In their persons they are tall and well formed; with complexions somewhat fairer than those of other Indians. Their hair and eyes are black, their cheek-bones high, and very frequently they have aquiline noses. Their hands, feet, and ankles, are small and well formed, and their movements easy and graceful. They wear their hair long, part it upon their forehead, and let it hang in tresses on each side and behind.

There is a great similarity in their dress, which

generally consists of a shirt, worn over long close leggings, with moccasins for the feet. These are made of the dressed skins of the deer, antelope, mountain goat, or sheep; and over all is thrown a blanket or buffalo robe, ornamented with long fringes. They are particularly fond of ornaments, decorating their heads and garments with feathers, beads, buttons, and porcupine quills—the latter dyed various colours, and worked with great skill and variety of design. They appear to have less of the propensity to adorn themselves with paint than the Indians east of the mountains; nevertheless, they use vermilion, mixed with red clay, upon their faces and their hair. The dress of the women does not differ much from that of the men, excepting that, instead of the leather shirt, they have what may be called a frock, coming down to the ankles. Many of them wear a large cape made of the same material, which is often highly ornamented with large oblong beads of blue, red, purple, and white, arranged in curved lines covering the whole. Some of the daughters of the chiefs, when clothed in their clean white dresses, made of antelope skins, with their fully ornamented capes coming down to the waist, and mounted upon spirited steeds, make an appearance that would not lose in comparison with equestrian ladies of more polished lands. Their horses are not less finely caparisoned, with blue and scarlet trimmings about their heads, breasts, and loins, hung with little brass bells.

The want of cleanliness, characteristic of all barbarians, is less conspicuous among the Indians of the prairies, who are much more tasteful in their habits than those of the lower country, towards the Pacific. Their wealth consists principally in their horses, their consequence depending in a great degree upon the number they possess—some owning several hundreds; and that family is reckoned poor which is unable to provide a steed for every man, woman, and child, when they are travelling from place to place, and also to carry their effects. While horses are thus highly prized, they derive but little from them for the support of themselves and families, for they do not employ them to cultivate the earth, and the market for them is so low that they command but a small price. A good horse will not sell for more than the value of a blanket, or a few small articles of merchandise. For subsistence, they necessarily depend upon hunting and fishing, and gathering roots and berries. Their mode of cooking is of course plain and simple. Most of their food is roasted, and they excel in roasting fish. The process is to build in the centre of their lodge a small fire, to fix the fish upon a stick two feet long, and to place one end in the ground so as to bring the fish partly over the fire; and then, by a slow process, it is most thoroughly roasted, without any scorching or scarcely changing the colour. The principal art consists in taking time, and our best cooks might improve by following their example.

The habits of the Indians are usually believed to be indolent. As a general remark this may be true, though I must confess I saw but little to confirm it among the Indians of the plains, who were always engaged in some active pursuit—not the most productive perhaps, but such at least as enlisted their attention and occupied their mental and physical powers. In disposition they are cheerful, and often gay, sociable, kind, and affectionate; and anxious to receive instruction in whatever may conduce to their happiness here or hereafter. It is worse than idle to speak of "physical insensibility inwrought into the animal nature of the Indians, so that their bodies approximate to the insensibility of horses' hoofs." The influence of such remarks is to produce, in the bosoms of all who read them, the same insensibility which is charged upon the native character of the Indians. To represent their characters and their restoration to the common feelings of humanity as hopeless, is to steel the heart of even Christianity itself, if it were possible,

against all sympathy, and to paralyse all exertions for their moral and spiritual elevation. Is this the reason why Christians are sitting in such supineness over their condition, regardless of the heart-thrilling appeals from them for teachers to enlighten them? Is this the reason, why those who are sent to teach them the arts of civilised life, are sitting quiet on the borders, in the enjoyment of governmental salaries, while the Indians are still roaming over the prairies in search of uncertain and precarious game? If so, I beg solemnly to protest against all such theories. Let the Indian character receive the justice of a fair trial—let zealous and devoted Christian missionaries and teachers be sent among them—and none need fear that their improvement would be such as to reward amply the exertions of those who should so befriend them.

The arts of life among the Indians are of the most plain and simple description, not extending much beyond dressing the skins of animals, and making them into clothing; forming bows and arrows, and some few articles of furniture. In dressing skins they never make any use of bark, or tannin in any way. Their process is to remove the hair and flesh from the skins by scraping them with a hard stone or piece of wood, or, when it can be obtained, a piece of iron hoop; and then, besmearing them with the brains of some animal, they smoke them thoroughly, and rub them until they are soft, and after this bleach them with pure white clay. Their mode of smoking them, is to dig or excavate a small hole in the ground, about a foot deep, and over this to construct a fixture a few feet wide at the base, and brought to a point at the top. Then they build a fire in the centre, and place the skins around upon the framework, so as to make the enclosure almost smoke tight. The process occupies about a day. Their mode of dressing buffalo robes is different. This is done by stretching the skin upon the ground, with the flesh side up, and fastening it down with pins around the border. Then, with an instrument formed somewhat like a cooper's adze, made of stone, or wood overlaid with a piece of iron, brought to a blunt edge like a currier's knife, they clear from it all remaining flesh, and let it thoroughly dry. After this, with the same instrument, they work upon it until they have brought it to a suitable thickness and rendered it soft and white, in the same condition as our buffalo robes are when brought into market. It is a work of great labour, performed by the women. We little think how much toil it costs a woman to prepare one of these robes, and then how little is paid for it by the purchaser: a pound of tobacco or a bunch of beads is as much as the Indian generally receives.

Their bows are made of the most elastic wood, strengthened with the tendons of animals glued upon the back side, and a string made of the same substance. Their arrows are made of heavy wood, one end being tipped with a sharp stone or pointed iron, and the other end pinnated with a feather. Their bows and arrows perform astonishing execution, and they manage them with great dexterity.

Most of the cooking utensils which they now use, are obtained from traders. These do not often extend beyond a brass kettle, a tin pail, and a very few knives. Their manufacturing bowls very ingeniously from the horns of the buffalo; and sometimes larger and more solid ones, from the horns of the big-horn or mountain sheep. Spoons of very good structure are made of buffalo horns; they have also various kinds of baskets of rude workmanship. Their saddles are rude, somewhat resembling the Spanish saddle, having a high knob forward, and rising high on the back part; generally sitting uneasy upon the horse's back. Their bridles are only a rope made of hair or the shag of the buffalo, fastened to the under jaw of the horse, so long as to form a lasso: this is so coiled in the hand as to form a noose when thrown over the horse's head, which is done very dexterously; and when they are

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mounted, the rope, or leather thong which is often used in its place, trails along upon the ground. This is sometime^s left upon the horse's neck, when he is turne^d for a short time to feed, for the convenience of more easily catching him.

Their canoes, before they obtained iron hatchets from the traders, were, with great labour and patience, made with hatchets of stone; and even now this is a work of great labour. A canoe of good construction is valued as high as one or two good horses. Their fishing-nets are also well constructed, formed of wild fax, and in every particular like our scoop nets.

As regards the religion of the Indians, we have already stated that they believe in one God, in the immortality of the soul, and in future rewards and punishments. But while these are the prominent points of their belief, their definite ideas of a religious nature appear to be extremely limited both in number and in comprehensiveness. As much as this, however, appears to be true:—They believe in one Great Spirit, who has created all things, governs all important events, and who is the author of all good, and the only object of religious homage. They believe that he may be displeased with them for their bad conduct, and in his displeasure bring calamities upon them. They also believe in an evil spirit, whom they call *cimé keméki meohot cimé-cimé*; that is, the black chief below, who is the author of all evils which befall them undeserved as a punishment from the Great Spirit above. They believe in the immortality of the soul—that it enters the future world with a similar form, and in like circumstances to those under which it existed in this life. They suppose that in a future state, the happiness of the good consists in an abundance and enjoyment of those things which they value here; that their present sources of happiness will be carried to perfection; and that the punishment of the bad will consist in entire exclusion from every source of happiness and in finding all causes of misery here greatly multiplied hereafter. Thus, their ideas of future happiness and misery are found to vary according to their different situations and employments in life. It is difficult, if not impossible, to ascertain any thing of their religious belief beyond these general notions. The number of words and terms in their language expressive of abstract and spiritual ideas, is very small, so that those who wish to instruct them in these subjects, are compelled to do it by means of illustrations and circumlocutions, and the introduction of words from foreign languages. Besides, conscious of their ignorance, they are for the most part unwilling to expose it, by revealing the little knowledge which they possess. Indeed, wherever a feeling of ignorance upon any subject prevails, we find that all endeavours to elicit the true amount of knowledge are repelled or evaded. Thus, even men of talents and education, who converse fluently upon most subjects, are often silent when religious topics are introduced.

I am far from believing the many long and strange traditions with which we are often entertained. It is more than probable, that they are in most instances the gratuitous offerings of designing and artful traders and hunters to that curiosity which is ever awake and attentive to subjects of this description. The Indians themselves would often be as much surprised at the rehearsal of these traditions as those are for whose amusement they are fabricated. My own opinion is confirmed by that of several gentlemen of integrity and veracity, who stand at the head of the Hudson's Bay Company, who have long been resident in the Indian country, and who have become extensively acquainted with their languages.

The Indians west of the great chain of mountains have no wars among themselves, and appear to be averse to all war, and do not enter into battle except in self-defence, and then only in the last extremity. Their only wars are with the Blackfeet Indians, whose country is along the east border of the Rocky Moun-

tains, and who are constantly roving about in war parties, on both sides of the mountains, in quest of plunder. When the Indians on the west meet with any of these war parties, they avoid an encounter if possible, but if they are compelled to fight, they show a firm, undaunted, unconquerable spirit, and rush upon their enemies with the greatest impetuosity; and it is said that one Nez Perce or Flathead warrior is a match for three Blackfeet. The only advantage which the latter have over the former consists in their numbers, there being more than twenty thousand of the Blackfeet Indians. When an enemy is discovered, every horse is driven into camp, and the women take charge of them, while every man seizes his weapons of war, whatever they may be, mounts his horse, and waits firm and undismayed to see if hostilities must ensue. If a battle cannot be avoided, then they rush forward to meet their foes, throwing themselves flat upon their horses as they draw near, and fire, and wheel, and re-load, and again rush full speed to the second encounter. This is continued until victory is decided, which is as often by the failure of ammunition as by the loss of men. Very frequently, when the Blackfeet see white men with the Nez Percés or Flatheads, they decline a battle, though they themselves may be far superior in numbers, knowing that the white men can furnish a large supply of ammunition; and in such cases they will raise a flag, and come in to smoke the pipe of peace. The Nez Perce or Flathead chief, on such an occasion, will say, "We accept your offer to smoke the pipe of peace, but it is not in ignorance that your heart is war, and your hand blood; but we love peace. You give us the pipe, but blood always follows."

But these Indians are not without their vices. Gambling is one of the most prominent, and is a ruling passion, which they will gratify to the last extremity. It is developed in running horses, and in foot-races by men, women, and children; they also have some games of chance played with sticks or bones. When I told the Nez Percés that gambling is as much a violation of the tenth commandment as stealing, in as far as it is a coveting of the property of another, and taking it without compensation; they said they did not know this before, but now they knew that God forbade it, they would do so no more. Most of the tribes of the plains are remarkably free from the crime of stealing. It is scarcely known at all, except among the Shoshones nation, where it is practised to a considerable degree, but less so than in former times. Drunkenness is a stranger vice among these Indians; but what they would do, if ardent spirits were introduced among them, is a different thing, and it is most devoutly to be desired that the trial may never be made. However, it is only the expense of transportation that prevents its introduction. A man from the United States attempted to construct a distillery upon the Willamette River, but failed in his object from the want of suitable materials.

The moral disposition of these Indians is very commendable, certainly as much so as that of any people that can be named. They are kind to strangers, and remarkably so to each other. While among them I saw no contentions, nor did I hear any angry words from one to another. They manifest an uncommon desire to be instructed, that they may obey and fulfil all moral obligations. Harmony and peace prevail in all their domestic concerns. But in case they have any difficult subject, which they do not know how to dispose of, they go to their chiefs, and if it involves any important principle, the chiefs bring the case to any white man who may be among them, to obtain his opinion, which is generally followed. They are scrupulously honest in all their dealings, and lying is scarcely known. They say they fear to sin against the Great Spirit, and therefore they have but one heart, and their tongue is straight and not forked. And so correctly does the law written upon their

hearts accord with the written law of God, that every infraction of the seventh command of the decalogue is punished with severity.

I have not witnessed many things indicative of their being very superstitious. The practice of the Shoshones, in cutting themselves as a token of grief for the dead, I have already mentioned. The Carriers burn their dead. When a person dies, all the relations must be assembled, to do which often occupies many days; and if a husband is deceased, the wife must sleep with the body to show her affection for him; and when the body is laid upon the funeral pile, she must, during the burning, frequently put her hands upon his bosom. Their first chief lost his wife. He was asked if he would show the affection for her which was required of others. He thought, on account of his station, he might be excused. The people were urgent, and he consented; but, on account of the pain he endured, he was willing the practice should be ameliorated, and it is hoped it will soon be abolished.

They have no unlucky days; but, as a substitute for the white man's Friday, they pay attention to the howling of a large wolf, which they call the *medicine wolf*. If they hear this when travelling, a sadness is at once visible in their countenances, as foreboding some calamity near.

Among their superstitions may be classed their mode of curing diseases. They have what are called medicine men, who make no pretensions to any knowledge of diseases or skill in medicine; but they have a bag in which is deposited various relics, not to be administered to their patients, but to operate as charms. The patient is stretched upon the ground; a number of persons encircle him and sing the medicine song. The medicine man enters the circle and commences his magical incantations; uses much gesticulation, and utters inarticulate sounds; he pats or kneads the patient with his hands, beginning very softly, and gradually increasing to a considerable degree of severity—blows into the patient's ears, and practises other like ceremonies. By the process employed, the patient is often much fatigued, and thrown into a free perspiration, and his imagination is much excited. When the friction has been sufficiently employed, the imagination well wrought upon, and the medicine bag has invisibly imparted its virtues, the medicine man exhibits some trifling article, such as a small bone, a stick, or pebble, and says he has taken it from the body of the patient, in which it had been the cause of the disease; or he gives a heavy puff upward, and saying that the disease has come out of the patient and gone upward, asks him if he does not feel better. The patient says yes; for he certainly feels better in being relieved from the curative process. And often the effect is permanent; for the friction may have been beneficial, and the imagination performs wonders. The medicine man stands responsible for the life of his patient. If the issue be fatal, his own life is not unfrequently taken by some of the relatives of the deceased. He makes a heavy charge for his services, often demanding a horse; and why should he not? for who in such cases would endanger his life without being well paid? In some parts of the country, but more especially in the lower country, the lives of medicine men are short, and it might be supposed that this would deter others from entering into the profession. But the love of fame and wealth is powerful among heathen as well as among civilised communities, where there are those who will sell their souls, as well as their bodies, to gratify their sinful propensities. Undoubtedly the medicine men, when they begin their profession, know that they are practising deception; but, by continuance in practice, by the confidence others place in their skill, and by the effects produced through the medium of the imagination, they come to believe in the efficacy of their enchantments, and that they themselves are men of consequence.

I have seen no "root doctors" in any tribe east or west of the mountains. The Indians, so far as I have had an opportunity of ascertaining, have but few diseases, and for the cure of these, they use but little medicine; nor do they profess to have any knowledge of remedies, beyond a few specifics.

They have a frequent practice of producing perspiration, the object of which is to invigorate their constitutions, and as a luxury is used very extensively. They construct a steam-bath in the form of an oblong oven, two or three feet high and about six feet long, made of willows, each end inserted into the ground, thus forming an arch, which is covered with grass and mud, or more generally with skins. In this they place a number of hot stones, upon which they pour water. The person who is to go through the process enters, and is enclosed nearly air-tight, and remains until a very profuse perspiration is produced, and until nearly suffocated. He then comes out, and plunges at once into cold water. No regard is paid to the season of the year, whether summer or winter.

They are wholly destitute of the means of obtaining education, and therefore are ignorant of all the sciences. In things with which they are conversant, such as appertaining to hunting, war, and their limited domestic concerns, they manifest observation, skill, and intellect; but beyond this their knowledge is very limited. They necessarily compute by numbers, but their arithmetic is entirely mental. It is an interesting fact, that of four different languages which I examined, the mode of counting is by tens.

The Klicat nation count with different words up to ten. *Lah's*, one; *neep't*, two; and so to ten; then they add *wappena* to *lah's*; as *lah's wappena*, eleven; *neep't wappena*, twelve; *neep't tit*, twenty; and in like manner to one hundred, and so on to a thousand by hundreds. In the Nez Perce language, *nox* is one, *lapeet*, two, *metait*, three, &c. After ten they repeat the radical numbers, with the addition *tit*—as *nox tit*, eleven; *laup tit*, twenty; *metap tit*, thirty. This may be a sufficient specimen for the four languages, as the other two proceed in the same manner.

They count their years by snows; as *maika elaix*, snows six, that is, six years; and months by moons, and days by sleeps—*pinemeeek pe-e-lep*, sleeps four, (four days). It is not common for them to know their exact ages; nor, generally speaking, are they very accurate in chronology.

They are very fond of singing, and generally have flexible and sweet-toned voices. Most of their singing is without words, excepting upon some special occasions. They use *hi ah* in constant repetition, as we use *fa, sol, la*; and instead of several different parts harmonising, they only take eighths, one above another, never exceeding three. They are conscious of the inferiority of their tunes to ours, and wished to be instructed in this department of knowledge. In this land of moral desolation, it was cheering to hear the sounds of melody and harmony even in the most simple strains.

THE INDIANS OF THE LOWER COUNTRY.

THE Indians of the lower country are those between the shores of the Pacific and the Falls of the Columbia River, and from Puget's Sound to Upper California. The principal nations are the Chenooks, the Klicatats, the Callapooahs, and the Umbaquis. These nations are divided into a great number of tribes, which have their respective chiefs, and yet each nation has its principal chief, who is head over all the several tribes, and has a general superintending control. These Indians are rather below the middle stature, and not generally so well formed in their persons as the Indians of the plains or upper country. Their women are uncouth, inclining to be pendulous; and, at an early age, they

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appear old, which is owing to several causes. One among these is the habit of painting, which destroys the smooth and healthy appearance of the skin.

These Indians appear to have less sensibility, both physical and moral, than those of the upper country. Their dependence for subsistence being mostly confined to fishing and fowling, they are not so well supplied with clothing as the upper Indians, who hunt the buffalo, the elk, the antelope, and other large game. The lower Indians obtain some game, and clothing from the lower posts of the Hudson's Bay Company. I have often seen them going about half-naked, when the thermometer ranged between thirty and forty degrees, and their children barefooted and barelegged in the snow; and yet, when exposed to fatigue, they cannot endure the cold half so well as civilised people. I have noticed this, when I have had them employed in conveying me any considerable distance in a canoe. Their taste and sense of smell are obtuse, being rendered so by their filthy habits and contaminated food. But their hearing and sight are uncommonly good, owing, undoubtedly, to their habits of looking closely to see their game, and listening attentively to catch the least sound. These Indians being, from their mode of subsistence, more stationary than those of the plains, have more durable and comfortable habitations, which are built of split plank, after the manner of Wanaika's, described as seen by me near the falls of the Willamette. Some of them, however, indulge the fancy of making their doors like the face of a man, the mouth being the place of entrance.

The lower Indians do not dress as well, nor with as good taste, as the upper. Their robes are much shorter, and are made of inferior materials—such as deer-skins with the hair on, and skins of hares and of squirrels. The women wear a sort of petticoat, made of cedar bark, or of a species of strong grass, twisted into strands, which, at one end, are fastened to a girdle, while the other is knotted and suspended from the band. These Indians are as much degraded as those on our frontiers, and from the same causes. By their intercourse with those who furnish them with the means of intoxication, and who have introduced kindred vices, they have become indolent and extremely filthy in their habits, and more debased than the beasts of the earth. If we go to the abodes of the animals of the field and of the forest, we may find examples of neatness and industry far above those of the lower Indians. How perfectly neat are the deer and the antelope—how industrious the beaver and the bee—how clean is the plumage of the fowl—how well adapted to repose are their habitations—in a word, how different are all their habits from those of fallen, polluted man! What has brought man, unreclaimed by the gospel, into this degraded state? Not the want of rational powers, but their abuse by sin; and nothing but Christianity, by which he may be brought back to God, can ever bring him back into the comforts and decencies of life.

Tell us no more about the happiness of the untought children of nature—poor, miserable, degraded, sinful nature, alienated from the life of godliness, and alienated from the decencies of life. The want of moral instruction, the influence of bad examples, and unrestrained licentiousness, have brought the lower Indians into a state of wretchedness which will be entailed upon future generations, and which nothing but the healing power of the gospel can ever eradicate. There are some exceptions to these remarks, but not enough to exert a redeeming power to save these remnants of once populous nations, if benevolence and humanity do not soon break their slumbers. It is to be hoped that the Methodist missionaries now in the field, will, under God, interpose a barrier to their sweeping desolation.

In their religious belief, the lower do not materially differ from the upper Indians. While they believe in one Great Spirit, they in addition believe in subordi-

nate spirits, or invisible agencies, to whom they ascribe much the same power as has been ascribed to witches. We had a specimen of this when the May Dacre was passing down the river in October. On the north side of the Columbia, near the confluence of the Cowlitz, there were some dark recesses in the basaltic rocks. An Indian chief on board warned Captain Lambert not to approach these dark places; for they were the residence of bad spirits, who would destroy the ship and all on board. Captain Lambert purposely passed near the place; and the Indian was astonished that we escaped unhurt, and concluded that there must have been some great "medicine" in the ship, which defended us. They believe in the immortality of the soul, and that in the future state we shall have the same wants as in this life. Under the influence of this belief, the wife of Calpo, a very influential chief of the Chenook village near Cape Disappointment, on losing a daughter in the year 1829, killed two female slaves to attend her to the world of spirits, and for the particular purpose of rowing her canoe to the far off happy regions of the south, where in their imagination they locate their clysium. She deposited her daughter, with the two slain females by her side, in a canoe, with articles of clothing and domestic implements. She was the daughter of Concomi, and a woman of more than common talents and respectability, a firm friend of white men, and one who had more than once saved them from slaughter. How dark was the mind of this talented woman, and how differently would she have conducted herself under the influence of divine revelation! These Indians never mention the name of their relatives after they are dead.

It is only in the lower country of the Oregon territory, and along the coast, that slavery exists. It was formerly practised in the upper country, but has been long since abolished. The Walla-Walla tribe are descended from slaves formerly owned and liberated by the Nez Percé Indians, and are now a respectable tribe.

Gambling is also practised among the lower Indians, and carried to perfection. After they have lost every thing they possess, they will put themselves at stake; first a hand, and if unsuccessful, the other; after this an arm, and in the same manner, piece by piece, until all is lost except the head; and at last they risk their head, and, if they lose this, go into perpetual slavery. If civilised men will gamble, it is desirable that they should carry the game to the same perfection, for then they would cease to be pests to society; and, however different may be our sentiments upon the subject of slavery, in this we should generally be agreed, that such gamblers would not deserve commiseration. The Indians, however, do not set their souls upon the hazard of the game, as civilised gamblers do, when they imprecate the eternal vengeance of God upon their souls if they are not successful. The Indian gambles away his rights for time only.

It is a universal practice to indulge in smoking; and, when they saturate their bodies with smoke, they do it in a dignified manner. They use but little tobacco, mixing with it a plant which renders the fume less offensive. It is a social luxury, for the enjoyment of which they form a circle, and only one pipe is used. The principal chief begins by drawing three whiffs, the first of which he sends upward, and then passes the pipe to the person next in dignity; and in like manner the instrument passes around, until it comes to the first chief again. He then draws four whiffs, the last of which he blows through his nose in two columns, in circling ascent, as through a double-flued chimney. While thus employed, some topic of business is discussed, or some exploit in the chase or story of the battle-field is related; and the whole is conducted with gravity. Their pipes are variously constructed, and of different materials. Some of them are

wrought, with much labour and ingenuity, of an argillaceous stone, of very fine texture, found at the north of Queen Charlotte's Island, and of a blue-black colour. The same kind of stone is found upon the head-waters of the Missouri, except that the colour of the latter is brick red. These stones, when first taken out of the quarries, are soft and are easily worked with a knife, but on being exposed to the air they become hard, and take a good polish.

The Indians in the lower country are more indolent than in the upper; and the common motives for industry operate reversely from those in civilised communities. The more they can get for their labour, the less they will do; the more they can get for an article of sale, the less they will bring into market. Their wants are but few, and when these are supplied, they will do no more. They have no disposition to hoard up treasures, nor any enlarged plans to execute, requiring expense and labour. If they have any particular present want to supply, they will do only what is sufficient to satisfy it, and make no further effort until urged by a recurring necessity. To make them industrious and provident, you must induce them to set a higher estimate upon the comforts of life, and show them that these are attainable, as well as that there is an increase of happiness growing out of industry; and this they must be taught by experience. Abstract reasoning and theories are of no avail with the Indians. They must be taught experimentally, at their own houses, and upon their own lands. An Indian may be taken abroad and instructed, and convinced of the advantages of civilisation above barbarism; yet, if sent back to his country alone, he will become discouraged, and return to his former habits. Experimental farmers and missionaries must go among them, and make it the business of their lives to do them good, identifying their personal interests with theirs. Charges of indolence, insensibility, and cruelty, will never make them wiser or better. He is the true philanthropist, who, instead of passing by on the other side, goes directly to them, and does all in his power to raise them from their degradation, and bring them to God and to heaven.

The Indians of the lower country, although less anxious to be instructed in the things of religion than those in the prairies, yet express a readiness to receive instructors. I have not found among them, nor among any Indians beyond the influence of frontier settlements, any thing like what has been stated to have taken place in other sections of our country, and in other times: I have not found it true that they will listen to statements made by missionaries, give their assent to what is said as very good, and then state their own theories of religion, expecting the same courteous assent in return. Neither have I seen any disposition manifested on their part, to say the Christian religion is very good for white men, but that red men need a different religion and mode of life. They are conscious of their ignorance of God and salvation, and of the various arts and sciences. While an indifference and apathy characterise some, which is discouraging, yet there has been nothing manifested which is forbidding.

Though gratitude is a general characteristic of Indians, yet they have in some cases their peculiar way of expressing it. An Indian had a son labouring for a long time under a languishing and dangerous complaint. Their medicine men had done all they could for him, but without success. The father brought his son to the hospital at Fort Vancouver, and earnestly desired to have him treated with care and with the best medical attendance. The sick son was received, and in about six months was restored to good health. When his father came to take him home, he remarked to Dr McLaughlin, "My son is a good boy, he has been with you a long time, and I think you must love him; and now, as he is about to leave you, will you not give him a blanket and shirt, and as many

other small things as you think will be good? We shall always love you."

The lower Indians make their medicine in some particulars differently from those farther east. Their professed object is to obtain present relief, if not a radical cure; to assuage the sorrow of the relatives if the patient dies; and to make sure that he die easily, and that his soul may be rendered more capable of performing its journey to its far distant and happy country. The process is simple, but occupies five or six hours. The patient is laid upon a bed of mats and blankets, sometimes a little elevated, and surrounded by a framework. Two medicine men place themselves upon this frame, and commence a chant in a low, long-drawn tone, each holding in his hand a wand three or four feet long, with which they beat upon the frame, keeping time to their tune. They gradually increase the loudness and the movement of their medicine song, with a correspondent use of their wands, until the noise becomes almost deafening, and undoubtedly, often worries the patient out of the world. During this time, the near relations appear to be perfectly indifferent to the condition of the sick person, lest their anxiety should affect the influence of the charm; and they are generally employed about their common business, the women making mats, baskets, and moccasins, while the men are lolling about, smoking, or conversing upon common subjects. In some cases, especially if their confidence in the medicine man is slight, they manifest much affliction and concern, and in all cases, after the person dies, they make great lamentation.

I have already mentioned the practice which the lower Indians have of flattening their heads and piercing their noses. But another reported custom, of having pieces of sea-horse's tusks, or oval pieces of wood an inch and a half long and an inch wide, inserted into a hole in their under lip, made for the purpose, is not correct in regard to any of the Indians in this section of country. Captain Beechy mentions this as a common practice from Norton's Island and northward. Deshnow, as long ago as 1648, noticed the same ornament to be worn by men and by women about Prince William's Sound; and the same custom, Captain Beechy says, is common along the western shores of America, as far as California. I saw some specimens of this ornament, or rather deformity, which were worn by the Indians at Millbank Sound.

The wealth of the lower Indians is estimated by the number of their wives, slaves, and canoes. Every Indian of any distinction takes as many wives as he is able to support, and his wealth is supposed to accord with the number. They are quite destitute of horses, and their general mode of travelling is in canoes; for the forests are so dense that they are nearly impenetrable, and they do not construct any roads. As the upper Indians excel in horsemanship, so the lower excel in the management of their canoes. These are uncommonly well made, and of various sizes, from twelve to thirty feet long; the largest will carry as much as a good bateau. They are generally made of the fir-tree. Their bow and stern are raised high, so as to meet and ward off the boisterous waves, and the bow is sometimes decorated with figures of animals. Slaves are employed in propelling the canoes, but not exclusively; for often the chiefs will perform their part of the labour, and the women are equally expert with the men.

Their manufactures are much the same as those of the upper country, only with the addition of hats and baskets of uncommonly good workmanship, made of grass of superior quality, equal to the Leghorn. The native hats are a flaring cone. Their baskets are worked so closely as to hold water, and are used for pails. Some of them are interwoven with various colours and devices, fancifully representing men, horses, and flowers.

The government of the Indian nations is in the hands of chiefs, whose office is hereditary, or obtained by

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some special merit. Their only power lies in the influence derived from their wisdom, benevolence, and courage. They exercise authority by persuasion, stating what in their judgment they believe to be right and for the greatest good of their tribe or nation, or of any family or community. The chiefs have no power of levying taxes, and they are so much in the habit of contributing their own property for individual or public good, that they are not generally wealthy. Their influence, however, is great; for they rarely express an opinion or desire which is not readily assented to and followed. Any unreasonable dissent is subdued by the common voice of the people. Probably there is no government upon earth where there is so much personal and political freedom, and at the same time so little anarchy; and I can unhesitatingly say, that I have nowhere witnessed so much subordination, peace, and friendship, as among the Indians in the Oregon territory. The day may be rued, when their order and harmony shall be interrupted by any instrumentality whatever.

There are exceptions, however, to the general good conduct of the chiefs, and the respect which is given to them. Cazenove, the first chief of the Chenook nation, is one instance in point. He was a great warrior, and before the desolating sickness, which commenced in the year 1829, he could bring a thousand warriors into action. He is a man of talent, and his personal appearance is noble, and ought to represent a nature kind and generous; but such is his character, that his influence is retained among his people more by fear than by affection. I saw him often, and several times at my room, while at Fort Vancouver. On Tuesday, February 2d, I attended the funeral of his only son, and the heir to his chieftainship, a young man, who had lingered under a protracted disease. Cazenove departed from the long-established custom of his nation and fathers, of depositing their dead in canoes, and had him buried in the cemetery of the Fort, in the decent manner of civilised people. He had the coffin made large, for the purpose of putting into it clothing, blankets, and such other articles as he supposed necessary for his son's comfort in the world to which he had gone. Every thing connected with the ceremony of his interment was conducted with great propriety. I was not at the time furnished with an interpreter, but addressed those present who understood English. Cazenove expressed his satisfaction that an address was given, considering it an expression of respect for his son; and he appeared solemn in his affliction, indulging in tears only, and not in any loud lamentations. Had he conducted himself with equal propriety subsequently, he would have been worthy of commendation. But he did not; for when he returned to his dwelling that evening, he attempted to kill the mother of this deceased son, the daughter of Corvuly, and formerly the wife of Mr McDougal. The chiefs say, that they and their sons are too great to die of themselves; and, although they may be sick, decline, and die, as others do, yet somebody, or an evil spirit instigated by somebody, is the invisible cause of their death; and therefore, when a chief or his son dies, the supposed author of the deed must be killed. Cazenove, on this occasion, fixed on the mother of this son as the victim of his rage, notwithstanding that she had been most assiduous in her attention to him during his protracted sickness. Of the chief's several wives, she was the most beloved; and his misguided mind led him to believe, that the greater the sacrifice, the greater would be the manifestation of attachment to his son, and the more propitiatory to the departed spirit. The wife fled into the woods, and the next morning, when the gates were opened, she came into the fort and implored protection. She was secreted here for several days, until her friends at Chenook Bay heard of her situation, and came and secretly took her away. Some days after this, a woman was found killed by the hand of violence,

and it was supposed to have been done by Cazenove, or at his instigation.

NUMBERS OF THE INDIAN TRIBES.

MARCH 1st.—We have many indications of the presence of spring. The mildness of the climate, and the soft temperature of the season west of the mountains, render this one of the most delightful portions of our continent. The sudden extremes of heat and cold to which the eastern portions are subject, are almost unknown here; and while the climate is more agreeable to our feelings, it is also more favourable to health. Those who have the charge of the farming establishment at this place, have commenced thus early to cultivate their spring crops; and the gardener is preparing his ground for the seeds. The grass in the yard begins to assume its beautiful fresh green. The robin and blackbird have continued here through the winter, and now, with some others of their feathered brethren, resume their cheerful warblings in the fields and groves. During the winter, the thermometer has not fallen below 22 degrees Fahrenheit, and was at this point only during three days. At this date it stood, at sunrise, at 37 degrees; at noon, 46 degrees; and at sunset at 44 degrees. The rains through the winter have been less constant and heavy than I had anticipated; and snow has fallen only ten days, sometimes in trifling quantities, and at no one time over the depth of six inches, and has remained on the ground only a few days. Some have supposed, that the genial climate of the Oregon territory is attributable to the proximity of the great Pacific, shedding the influence of its soft winds far into the interior. But the fact is, that almost the only winds throughout the winter are easterly winds, consequently such as come direct from the regions of perpetual snow.

Swallows made their appearance on the 12th of March; and among them a new species, characterised by the plumage of the head and back being of a most beautiful changeable green, with other parts purple and white.

A number of the La Dalles Indians arrived to-day, who reside eighty miles distant. One of their chiefs stated to my friend Mr Townsend that they had changed their mode of worship; that they do not now dance on the sabbath, as they used to do, but meet, sing, and pray; and that since they have been better acquainted with the way to worship God, He hears their prayers, and that now, when they, and their wives and children, are hungry, they pray for deer, and they go out to hunt, and God sends them deer to satisfy their wants. It was interesting to know that they were disposed to do, as well as listen to, what is taught them.

Sabbath, 13th.—Besides the usual service in the hall in English, I met the Indians from the La Dalles, and endeavoured to exhibit to them the great truths of the Bible. They listened with deep interest to what I said, and then inquired whether they might expect, after I should go away, that some one would come and teach them. I could not promise, but replied that I hoped it would not be more than two snows, before some one would be sent. They inquired if, after one or two sleeps, I would let them come to my room and hear more about God. I appointed to meet them on Tuesday afternoon, and spoke with them several succeeding times before their departure.

It must be apparent to any observing Christian, that the present is the favourable time for the introduction of the gospel and civilisation among the natives of this wide interior. Soon the cupidity and avarice of men will make the same aggressions here as on the east, and the deadly influence of frontier vices will interpose a barrier to the religion which they now are so anxious to embrace and practise. Every circumstance com-

bines to point out the time when this work should begin; and not the least is that which has enlisted these Indians in favour of white men, and made them feel that the condition of the latter, in all respects, for this world as well as the coming one, is better than their own. A well-established Christian influence among these tribes, would surely be respected by any who otherwise would invade their rights, and deprive them of a home dear to them, as our own is to us.

March 24th.—The season is progressing in delightful mildness. Flowering shrubbery and plants are beginning to send forth their fragrance. The Nootka humming-bird has arrived, and is seen darting from bush to bush, feeding upon the opening flowers. This most splendid species is not known east of the mountains. The whole of the upper part of the body is rufous, its head greenish, its throat cupreous and metalloidal crimson, varying according to the incidence of light. The throat of this species resembles that of the common species, except that it is even more gorgeous in its colours, and, in presenting the metallic feathers, forms a broad ruff in the inferior part of the neck, instead of being wholly a component part of the plumage. A new species of blue bird, of uncommonly beautiful plumage, arrived on the 14th. The swan, several species of geese, and the sand-hill crane, are passing to the north for incubation. Their screaming notes are constantly heard, and in the night are not the most inviting to repose.

Before leaving the lower country, it will be proper to present, in a connected point of view, the best information I have been able to obtain of the several nations, their locations, and numbers. There are several tribes about whom my knowledge is too limited to permit me to make any definite statements. Among these are the Indians about Puget's Sound, and the upper part of the Cowlitz; also the Chiltz Indians, north of the mouth of the Columbia and Chehalis rivers. And although I have seen many of the Klicatat nation, who reside at the north of the cascades, yet I have not been able to learn of them any thing more definite than that they are a large nation. The Chenook nation resides along upon the Columbia River, from the cascades to its confluence with the ocean; and though once numerous and powerful, they do not now number more than fifteen hundred or two thousand. The Calapooah nation are located south of the Chenooks, upon the Willamette River and its branches. They are divided into seventeen different tribes, under their respective chiefs, and number about eight thousand seven hundred and eighty persons, who speak the same radical language, with only a little difference in dialect. They are scattered over a territory of two hundred miles, north and south, and sixty east and west. Their country is uncommonly good.

South of the Calapooah is the Umbagua nation, residing in a valley of the same name. They are divided into six tribes—the Sonta, Chalula, Palakahu, Quattamya, and Chasta. Their number is about seven thousand. South of this nation and north of California, there was a very powerful nation called the Kincla, which, before the year 1829, numbered four thousand warriors. But, if they have been swept away by sickness, as the other nations of the lower country have, it is probable that their whole number of men, women, and children, would not now amount to more than eight thousand.

Near the mouth of the Columbia, along the coast, are the Killamooks, whose numbers are great, but not accurately known. South of these, and at the mouth of the Umbagua River, are the Saliutla, and two other tribes, supposed to number about two thousand persons.

This estimate of the Indians in the lower country, makes the number of those known to be about twenty-five thousand. This is probably a low estimate. It may safely be concluded, from facts now collected, that there are, between the 42d and 47th degrees of north

latitude, in what we term the lower country, as many as twenty-five thousand more, making in all fifty thousand, who at the present moment would gladly receive teachers.

Gentlemen of the Hudson's Bay Company gave the following statements of the number of Indians north of Puget's Sound. At Millbank Sound, three tribes, numbering two thousand one hundred and eighty-six. At Hygana Harbour, five tribes or bands, amounting to upwards of two thousand. At Queen Charlotte's Island, eleven tribes, numbering eight thousand six hundred persons. About Hanaga and Chatham Straits, there are nine tribes, containing six thousand one hundred and sixty persons. Thus, the whole number of inhabitants, at and about these places, between the 47th and 55th degree of north latitude, may be estimated at upwards of nineteen thousand. At Queen Charlotte's Island, there is a field of much promise for a missionary station, where the necessities of life could be easily obtained; and for that high northern latitude, the climate is very mild.

Their summer and winter residences are built of split plank, in nearly the same manner as those of the Chenooks. It is said they are well supplied with fish, fowl, oil, berries, and potatoes of superior quality and in great abundance; and wild meat is sometimes obtained. Their dress is much the same as what has already been described. Polygamy prevails, and also slavery. They do not treat their slaves so kindly as the Indians in the lower country of the Oregon territory treat theirs. They think no more of killing their slaves than as affects the loss of property. Sometimes, when one chief becomes offended with another, instead of fighting a duel, he goes home and kills a certain number of slaves, and challenges the other to kill as many. The challenged person, if he can, kills as many or more, and notifies the challenger of the number; and thus they proceed, until one or the other gains the victory, and the one who fails in this mode of combat ceases to be a gentleman. "The point of honour" with these barbarous gentry is fixed higher than in our Christian country; for the life of one satisfies the powerful principle among enlightened men, while among the Indians, blood must flow profusely to quench the noble fire of high-minded revenge. They are not unfrequently engaged in wars, which are often very bloody. They are much addicted to gambling, singing, and dancing, and it is said their voices are of a superior order. The country is mountainous, and is generally covered with dense forests, consisting mostly of fir.

On and about McKenzie River there are six tribes of Indians, making a population of about four thousand two hundred and seventy-five. The climate is very cold and unpleasant; but, cold and uninviting as it is, the Hudson's Bay Company have found men who are willing to reside there in sufficient numbers to make six establishments, for the purpose of obtaining the peltries which the Indians collect. Their principal establishment, which is Fort Simpson, is on the upper part of the river, and is a place of much resort for the Indians.

March 26th.—Rode down once more to the lower plains, as they are called, and was delighted with the freshness of the wheat fields, which are beginning to wave in the gentle breezes, and the forest-trees are beginning to show their leaves, and the plants their flowers. The sea-fowl which through the winter covered these fields, are gone to their summer residences, and the little feathered tribes are tuning their melodious voices.

The question whose country this is, has been much agitated in the Parliament of Great Britain and in the Congress of the United States. The natives claim it as theirs, and say they only permit white men to reside among them. But the governments of Great Britain and of the United States have both assumed a right to parts of the country—that of Great Britain

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claiming the Columbia River for their southern boundary, and the United States the 49th degree of north latitude for their northern boundary. The two governments have discussed the question, but postponed it until 1838,* when it is to be again taken up for discussion. The United States claim the 49th degree, on the ground that, as that parallel is established on the east side of the Rocky Mountains, so, by parity of reasoning, it should be continued to the Pacific Ocean. Great Britain claims the Columbia River for her southern boundary by right of discovery, Captain Broughton of the ship Chatham having ascended the river with two boats, as far as the point where Fort Vancouver is now situated, and having formally taken possession of the river and country in the name of his Britannic Majesty, on the 31st of October 1792. Captain Broughton was associated with Captain Vancouver of the ship Discovery, on an exploratory voyage in the North Pacific and around the world. Possession was taken in his Britannic Majesty's name, in due form. A friendly old chief, who did not understand a word of their language, nor they a word of his, was invited to join in the ceremony, and to drink his majesty's health. Captain Broughton says the chief appeared much pleased with the transaction. But it may be a subject of inquiry, with what the friendly old chief was best pleased—with the rum he drank on the occasion, or with the ceremony which was so full of import? And farther, did the chief, by partaking of his majesty's rum and joining in the ceremony, concede all this country to be the *bona fide* property of a foreign nation? These deep and intricate questions I leave for learned diplomatists to decide, retaining my private opinion that the Indians have a priority of claim.

The time has arrived when I expect to resume the work of exploration. The weeks and months which I have spent here have fled rapidly away, while I have been feebly endeavouring during the winter to benefit the people of the fort, and the Indians, and to embrace all the opportunities that should present, to collect information on those points which pertain to the direct object of my tour. I shall yet wander for a length of time among the wild scenes of nature, which have so gratified and delighted me in traversing the wilderness of forest and prairie; but my heart looks back to a variety of the interesting scenes of civilised life and cultivated society in my own far distant land, and I ardently desire to see the wide field lying before me brought under the same beauty and cultivation. All the social tendencies of our nature strongly desire the happiness which refined society alone can give. A feeling of solitariness and of desolation comes over the mind, as you stand on the banks of the noble Columbia, while perhaps for weeks, it may be for months, no whitened sail becomes visible to your watching eye. At length a ship enters its waters, and the Indians hasten fifty miles to tell you that the white man's *great canoe*, with its three upright sticks, is on its way, to bring a new supply of blankets, beads, and tobacco. The most unimportant incidents become interesting events, where so much monotony exists.

Monday, 11th April.—Having made arrangements to leave this place on the 14th, I called upon the chief-clerk for my bill. He said the company had made no bill against me, but felt a pleasure in gratuitously conferring all they had done, for the benefit of the object in which I was engaged. In justice to my own feelings, and in gratitude to the honourable company, I would bear testimony to their uniform politeness and generosity; and while I do this, I would express my anxiety for their salvation, and that they may be rewarded in spiritual blessings. In addition to the civilities I had received as a guest, I had drawn upon their store for clothing and goods to pay my Indians,

whom I had employed to convey me in canoes, in my various journeyings, for hundreds of miles; to pay my guides and interpreters; and I had also drawn upon their provision store for the support of these men while in my employ.

DEPARTURE FOR THE UPPER COUNTRY.—ARRIVAL AT WALLA-WALLA.

APRIL 14th.—Having exchanged farewells with the gentlemen of the fort, whose kindness I shall ever remember, I took passage in a canoe of an Indian chief belonging to the La Dalles. Our company consisted of the chief and his daughter, another Indian who took the bow, a half-blood named Baptiste, who took the stern, and two white men, who, with the chief, helped to propel the canoe, making seven persons in all. These, with the baggage of several hundredweight, loaded the frail craft so heavily, that its sides were only about seven inches above water. This, upon a river averaging about a mile in width, with many rapids, and subject to winds, was not a pleasant undertaking. But at this season of the year, when the Indians are about to commence fishing, another canoe could not be obtained.

We proceeded up the river about twelve miles, to what are called the upper plains, on the north side of the river, and there we encamped upon a rich and beautiful prairie of some miles in circumference, which, at this early part of the spring, was covered with a coat of fresh green grass, five or six inches high. A little back from the river there is a beautiful lake, which is the resort of water-fowl, sailing about, exhibiting their unsullied plumage; and in the rear are forests of fir, whither the deer which crop the grass of the prairie flee, when they see men ascend the river's bank. A gathering storm rendered the night dark, cold, and dreary; for as yet no friendly habitations have been reared upon these fertile fields, for the resort and comfort of man.

The rain continuing, with some wind, we did not decamp on the morning of the 15th, until a late hour; after which we passed up into the mountainous part of the country below the cascades, and encamped near the high Pillar-Rock which I have mentioned. Soon after leaving our encampment this morning, we met Captain Wyeth, with a small company of men, in two canoes lashed together, on their way to Fort William upon Wappatoo Island. They were wet with the rain of the morning; and their meagre countenances and tattered garments did not speak much in favour of the happiness of mountain life, or announce that they had found the hunter's clysium. But they were in good spirits, and passed merrily on their way.

The basaltic rocks, which wall up the shores, in some places two and three hundred feet in perpendicular height, and extending for miles, do not lose in interest by review. For more than half a mile the basalt presented regular pentagons. Near these rocks, where the shore was inaccessible, we found a deer almost exhausted with swimming in the cold water. Its condition, and its mild, large, black eye, excited by fear, pleaded for the exercise of humanity; but our men, instead of rendering it that assistance which it needed, shot it, and stained the pure water of the river with its blood. I could not help feeling a sympathy for this poor beautiful animal.

While the men, on the morning of the 16th, were engaged in taking the canoe up the rapids and the cascades, I walked five miles, sometimes along the shore of the river, and sometimes climbing over precipices; and so laborious was the task to get the canoe above all the rapids and falls, that it occupied most of the day, giving me time for examining the scenery around. Almost every variety of volcanic production was to be seen, mostly basalt and amygdaloid. Large

* [It is perhaps unnecessary to state, that this question still remains unsettled. March 1841.]

quantities of petrified wood were scattered along the shores, some of which preserved its natural appearance, but on being broken presented the appearance of mineral coal. The scenery around is grand; yet such was the misty state of the atmosphere about the tops of the mountains, which were at this time covered with snow, and so chill was the air, that the enjoyment was less than would have been felt under other circumstances. After having finished the portage by the cascades, we launched out upon the gentle current above, proceeded up the river two miles, and encamped upon the north side. Several Indians came to our encampment, and manifested a kind and sociable disposition. They told us that Captain Wyeth, the day before, in cordelling his canoes down the cascades, lost one, and with it baggage, of which they had found some articles, and which they intended to deliver to him when he should again pass this way. The Indians are coming in from their winter retreats, and are engaged in catching sturgeon.

The 17th being the Sabbath, we did not remove. It was a wet day, during the fore part of which the rain came down in torrents, which is common about these mountains through the rainy season of the year. We were not able to make a fire for preparing food until after twelve o'clock, when the rain began to abate.

On Monday the weather was more pleasant, though chilly, and we made very good progress up the river, through a country of diversified scenery. Though less mountainous, yet there were some mountains of interesting forms: we saw one almost a perfect cone, a thousand feet high, rising at an angle of 45 degrees, beautifully smooth, and covered with grass. We passed, a few miles above this, a bluff rock, presenting a perpendicular semicircle, regularly stellated. In different places there were red hills of the colour of well-burnt brick. We encamped on the north side of the river, upon a pleasant spot just above a small Indian village, where we found a good supply of dry wood, which added both to our comfort and convenience.

A wind which blew very fresh through the night abated on the morning on the 19th, and we proceeded on our way with a gentle breeze, before which we spread a sail made of a blanket. The wind continued to increase until the middle of the day, rendering our navigation rather dangerous. We came to a large bend in the river, and to save the labour of coasting around the bend, the men who rowed the canoe wished to pass over to the south side of the river, which was here more than a mile wide. This seemed a dangerous experiment, because the wind and waves were too high for our deep-laden canoe; but as they were anxious to save labour, I did not persist in my objections. We had not got more than half-way across, before the increasing wind raised waves which rolled and broke three times as high as our canoe, and threatened to overwhelm us. At length, the men were unable to keep the head of the canoe to the waves, and it turned sideways to them. It seemed that nothing short of a miraculous act of Providence could save us. After some time, however, by exertion, and by some abatement of the wind, we got our canoe upon her course and across the waves, and safely arrived at the south shore. But our greatest danger was not over. After coasting a few miles along the south shore, we came to a promontory called Cape Horn, a name given it on account of the danger of passing it. It is of basaltic formation, rising two hundred feet, as I afterwards found by measurement, in perpendicular height above the water's edge, extending about a mile in length, and the lower end projecting several hundred feet into the river. The wind had so far lulled, that we did not apprehend any danger in passing it. When we had passed the Horn, the wind veered round and increased to a gale. The foaming, breaking waves ran high, and we could not return against the wind, while to go for-

ward was to add to the risk of being swamped or dashed against shoreless rocks. Such was the force of the wind, and such the efforts required to keep the canoe across the waves, and away from the rocks, that, in the same instant of time, the bowman and the steersman both broke their paddles, and the sail broke away from the left fastenings, whirling over to the right. It seemed that all hope was gone. There were only three paddles left, two of which were immediately put into the hands of the steersman and bowman. It was impossible to return, and to make progress against the current with the remaining means appeared equally impracticable. A watery grave seemed inevitable; but so it was in the protecting mercy of God, that when the waves broke it was just without the canoe. As it was necessary to our safety to be collected and fearless, we cleared the sail, and gave orders as though no danger were near. Contrary to even our highest expectations, we continued to make headway against the current, assisted probably by one of those large eddies which abound in this river, until we came to a bay with a sandy shore, where we put our frail bark in safety, and waited until the winds and weather became more favourable.

Indians came to us, of whom we bought paddles; and, being again equipped for our voyage, we proceeded up the river towards the La Dalles, as far as we could safely go, and encamped near a large eddy, where, two years before, nine men were drowned by being drawn into it, and their bateau capsized. Only one escaped, which he effected by laying hold of a bag containing some empty kegs. He was carried some few miles down the river, and taken up by Indians who were passing the river in a canoe. A number of Indians came to us with horses, whom we engaged to take us and our baggage to the navigable water above the falls.

The 20th was occupied in passing the La Dalles and the falls, above which we encamped. The Indians, in great numbers, were making their preparations for fishing. This place affords a favourable location for missionaries. The Indians resort here in large numbers, and remain usually through the summer, and some of them through the year. An intercourse would be always open with surrounding tribes; and facilities exist, both for disseminating the truths of the gospel, and for obtaining the means of comfortable subsistence.

As soon as we had encamped, the Indians came around us, and their first inquiry was for *pi-pi* (tobacco). I am much disgusted with this noxious plant, and am resolved to dismiss it from the list of articles necessary to conciliate the Indians. If an Indian is suffering from hunger and nakedness, his first request is tobacco. As we had parted with the Indians who came with us from Fort Vancouver, we here engaged two others to assist us as far as Walla-Walla.

On the 21st we took a bateau which was left here, and made slow progress up the river, against the current and frequent rapids. Our progress was much the same on the 22d. This morning, while encamped for breakfast, and while the men were making preparation, I went into a little village near by, and called at a lodge, where I found an elderly and young woman with four little girls. I spoke to them in the Chenook language, but they did not understand it. I then asked them, by the language of signs, whose were those children. The youngest woman told me that three were hers, but that the eldest was an orphan whom she had taken to provide for as her own. She then proceeded to tell me a lamentable story of her orphan condition. The grandmother would every now and then put in a few sentences, while she supported her chin upon her hand. So tender were the accents, and so moving the sound of their voices, that I felt affected with the narration, although I could not understand a word of their language. As they proceeded, I could only nod assent.

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Their tenderness appeared to increase by having a stranger's sympathy; and it was with reluctance that I had to leave them without being able to point them to Him who is touched with the feeling of our infirmities, and who binds up the broken heart, and saves from sin.

Our encampment on the 24th was on the south side of the river, at a place of much resort for Indians, but who had not come in from their winter retreats. There were here many canoes drawn up at a short distance from the shore, and left without any apprehensions of their being stolen, showing the confidence which the Indians have in each other's honesty. They do not need guards, or bolts, bars, or state prisons.

To secure ourselves from a strong cold wind, we selected a place covered densely with wild broom corn of last year's growth, yet standing, and in the rear of willows which here skirted the shore of the river. Two Indians came to our encampment, who were as miserable objects as I have seen. They were not more than half covered with tattered skins of rabbits patched together, and they were emaciated with want. To relieve the sufferings of such objects of pity, the traveller needs to carry with him a store of clothing and provisions. It is distressing to see them, without having the means of furnishing them with substantial supplies.

On the 25th we made slow progress against the strong current with our poorly manned bateau, and failing of arriving at Walla-Walla as we had hoped, we encamped under the high basaltic rocks, where we found a small spot of soil, furnishing some wood. The next morning we arrived at the fort, where I met, at the landing, a number of Nez Perce Indians waiting my arrival. I felt much satisfaction in seeing them, and in witnessing their tokens of affection. It was like meeting old friends; and there appeared to be so much unfeigned sincerity in the reception they gave me, that it inspired the hope that the disposition which they express to acquire religious knowledge is based on a foundation more permanent than a mere love of novelty. I had told a band of the Cayuse Indians last October, on my way down the river, that I would meet them here in the spring, and talk to them about God and the way to worship him. Many of them were now ready to attend to the fulfilment of my promise; and, undoubtedly, my arrival at the appointed time confirmed their confidence. Mr Pambrun manifested his usual friendship.

As it was yet early in the season, I judged it expedient to continue here two weeks, and improve such opportunities as might offer for instructing the Indians residing near this place, and such as might come here from more remote places; making the best use of such facilities as can be obtained, without waiting for a thorough knowledge of their language, which the slow prudence of some persons would consider indispensable to the commencement of teaching them the way of eternal life. Their anxious curiosity to know what the religion of the Bible is, cannot be kept awake while its gratification is postponed. The risk that delay will induce indifference or disgust is as great, as that an early attempt to impart instruction may be marred by imperfections.

During my continuance in this place, I preached on the sabbath to the white people belonging to the fort, in the morning, and in the afternoon to the Indians of the Cayuse, Walla-Walla, and Nez Perce tribes; and also improved other opportunities with the Indians besides on the sabbath. They always gave great attention, and some appear to be much interested.

May 3d.—I walked down to the passage of the Columbia through the basaltic mountain two miles below the fort, to take a more particular view of the scenery than could be done in a hasty passage up the river. I ascended the mountain, from the top of which I had a fine prospect of the country around, opening in every direction as far as the eye could

reach. All parts were covered with the fresh green of spring vegetation. Very few forests were to be seen in any direction, excepting upon the Blue Mountains at the south; but their distance presented more of the hazy blue of the atmosphere than the clear outline of forests. Even at this distance, the perpetual snows of Mount Hood at the west could be distinguished, and on the north-west, Mount Rainier, near Puget's Sound; and on the north and east, various parts of scattered mountains. After some time employed in looking around upon the vast expanse, I approached the perpendicular walls between which the Columbia descends, and which are about three hundred feet high, as I ascertained by the number of seconds occupied in the descent of large stones from the brink of the precipice. The sounds of these I distinctly heard when they struck upon the shore below. I found a great variety of scoria and lava, the latter varying much in colour and density; some sufficiently porous and light to swim upon water. Two-thirds of the way down this deep channel, are two high eminences called the Pillars, to which I descended. They stand upon conical bases, eighty or a hundred feet in height above the river; and above these bases rise nearly a hundred feet in perpendicular altitude. They are a curiosity; but there are so many singular formations in this volcanic country, that curiosities had become common. I returned, much fatigued with my long walk over prairie, precipice, and mountain, yet much gratified with the examination of the works of nature.

My horses and mule, which I had left with the Nez Perce Indians, and which were kept in their country, one hundred and thirty miles east of this place, were in April brought to this neighbourhood. To-day, May 5th, they were caught and brought to the fort. I was surprised to find them in fine order, with their coats shed, and in high spirits. They had run out on the prairies without any shelter from the storms, and nothing more to eat than what the remains of the previous summer's growth afforded. Who would have supposed, considering their worn-down condition when I left them in October, and with no other fare, that they would have fattened during the winter? This fact shows the superior mildness of the climate, and nutritive quality of the prairie grass, even after its being dried up with the summer drought. Another evidence of the truth of this remark may be seen in the condition of the cattle kept at this fort. With nothing more to feed upon than what they find upon the prairies, they now are not only in good order, but some of them are actually fat, and in as good condition for market as oxen driven from the stalls of New England.

Rode with Mr Pambrun ten miles up the river, to the confluence of the Lewis, or, as it is called, the Nez Perce River, with the Columbia. They are both noble rivers; the Columbia near three-fourths of a mile, and the Nez Perce half a mile wide. The prospect around is very pleasing; the soil is good, as evidenced by the fresh verdure, which is springing up luxuriantly at this early season. A large band of horses, belonging to a Walla-Walla chief, are feeding at this place. It is a curious fact, that the Indian horses do not often stray from the place where they are left; habit, however produced, is as good a safeguard as enclosures. Along the shores of the river I found calcedony and cornelian.

The sixth was a very warm day, the thermometer standing at noon at 84 degrees. Distant thunder was heard, which is an unfrequent occurrence west of the great mountains. Through the night the wind blew very strongly, and so shook the bastion which I occupied, that it seemed about to be prostrated to the earth; but such winds are common in this particular section of the country.

THE NEZ PERCE COUNTRY.—INDUSTRY OF THE INDIANS.—COLVILLE.

In company with several Nez Perce Indians, who had come down from their own country to escort me, I commenced my journey on the 9th, and pursued the same route by which I came last autumn. Nothing eventful marked our journey, and we arrived, on the evening of the 11th, at the Snake or Lewis River, where we found several lodges of the Nez Percés, who gave us a very cordial reception, and a warm-hearted shake of the hand, the common expression of Indian friendship. On the night of our arrival, a little girl, of about six or seven years of age, died. On the morning of the 12th, they buried her. Every thing relating to the ceremony was conducted with great propriety. The grave was dug only about two feet deep. They have no spades, and a sharpened stick was used to loosen the earth, which was removed with the hands. With their hands, also, they fill up the grave after the body is deposited in it. A mat is laid in the grave, and then the body, wrapped in its blanket, with the child's drinking cup and spoon, made of horn; finally, a mat of rushes is spread over the whole, and the pit filled up, as above described. In this instance they had prepared a cross to set up at the grave, having most probably been told to do so by some Iroquois Indians, a few of whom, not in the capacity of teachers, but as trappers in the employ of the fur companies, I saw to the west of the mountains. One grave in the same village had a cross standing over it, which was the only relic of the kind I observed, together with the one just noticed, during my travels in the country. But as I viewed a cross of wood, made by men's hands, as of no avail, to benefit either the dead or the living, and far more likely to operate as a salvo to a guilty conscience, or a stepping-stone to idolatry, than to be understood in its spiritual sense as referring to the crucifixion for our sins, I took this, which the Indians had prepared, and broke it to pieces. I then told them that we only place a stone at the head and foot of the grave to mark the place; and, without a murmur, they cheerfully acquiesced, and adopted our custom.

As we proceeded up the river to the confluence of the Cooscootske, we had, on account of the high water in the river, to pass over the huge precipices of basalt, at the foot of which we travelled down the last fall, as I have mentioned. We were compelled often to approach very near the brink, where it seemed as if we were almost suspended over the dizzy height of 300 feet. We arrived at the Cooscootske early in the afternoon of the third day after leaving Walla-Walla, making the distance about one hundred and twenty miles. The whole country around had divested itself of the dreariness of winter, and the magnificent mountain scenery appeared to rise before me in new freshness and beauty. The Indians are assembling in great numbers from different and distant parts of the country, to inquire about the religion that is to guide them to God and heaven; and which they also think has power to elevate them in the scale of society in this world, and place them on a level with intelligent and Christian white men.

On the north of the confluence of these two rivers, and down the Nez Perce, the country is diversified with hills and mountains of a great variety of forms, from five hundred to two thousand feet high. The volcanic and argillaceous strata are generally horizontal, but in some places thrown into various degrees of inclination, from horizontal to perpendicular; in other places curved or waving. They have all the regularity of works of art, raised up by human skill; who then can doubt that the power and skill of an omnipotent hand are perceptible in these stupendous works?

After having been several months in a situation where the Indians of the lower country came daily under my observation the contrast between them and

those with whom I now am, is very noticeable. The former are more servile and abject, both in their manners and spirit; while the latter are truly dignified and respectable in their manners and general appearance, far less enlaved to their appetites, or to those vices whose inevitable tendency is to degrade. They know enough to set some estimate upon character, and have much of the proud independence of freemen. They are desirous of possessing the esteem of other people, and for this reason, no doubt, wish to be taught, receiving any instruction for their benefit with remarkable docility.

Saturday, May 14th.—Very many of the natives are coming in for the purpose of keeping the sabbath with me; but as I have very little prospect of the arrival of my interpreter, I shall be left, probably, to commiserate their anxiety, while it will be out of my power to do them good.

I have frequent applications to prescribe for the ophthalmia, with which the people are much afflicted at this present time, and which, I should think, is a prevalent endemic. Calomel, applied in about the quantity of one grain to each eye, once in twenty-four hours, I found to be an efficacious remedy. No injurious effects were known to have occurred from its use, and in most cases it was successful.

The Nez Percés have been celebrated for their skill and bravery in war. This they have mentioned to me, but they say they are now afraid to go to war; for they do not believe, as formerly, that all who fall in battle go to a happy country. They now believe that there is no other way to be happy here or hereafter, but by knowing and doing what God requires.

Sabbath, 15th.—The interpreter I had been expecting did not arrive, and consequently much of what I wished to say to these hundreds of Indians, could not be communicated for the want of a medium. I felt distressed for them. They desired to celebrate the sabbath after a Christian manner. When the chiefs came and inquired what they should do, I told them to collect the people into an assembly, and spend the hours of this sacred day in prayer, in singing, and in conversing on those things about which I formerly instructed them. They did so; and it was truly affecting to see their apparent reverence, order, and devotion, while I could not but know that their knowledge was limited indeed. The voice of their singing echoed from the hills and vales, and I could not but hope that the time is not greatly distant when they shall sing with the spirit and with the understanding. As a proof that they have acquired some correct ideas of spiritual worship, in distinction from the employment of mere outward forms, Kentuc, the Indian who attended me so faithfully on my outward route, came to me, anxious to describe the different manner in which he regarded the worship of the two chiefs, Charle and Tuctacus. He said Charle prayed with his lips, but Tuctacus prayed with his heart. Confession of sin appears to occupy much of his prayers; and if there is one among this multitude who, it may be hoped, has been everlastingly benefited by the gospel, I believe it to be this man.

Monday, 16th.—I had hitherto been somewhat undecided what course to pursue in my future movements, but came at last to the conclusion to proceed to the place of rendezvous and join the returning caravan, provided I could go by the way of the Grand Round, and to the south-west of the Snake River, and explore a part of the country which I had not passed through in the preceding autumn. But the Indians chose to take the retired route of the Salmon River mountains, to avoid danger from hostile Indians, as it was well ascertained that a party of Blackfeet warriors were ranging the territory west of the great mountains. I wished to explore the north-east branch of the Columbia, which runs through an important part of the country, and upon which, and its branches, many considerable tribes reside. To return by the way my

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company proposed to travel, and by which I came, would be to leave the object of my tour but partially accomplished; and, after giving the subject as deliberate a canvassing as I was capable of, I resolved to return to Walla-Walla, procure guides and assistants, and go up the Columbia as far as Colville, which is the highest post of the Hudson's Bay Company, and about seven hundred miles by the travelled route from the Pacific Ocean. I communicated my determination to the Indians, who, though they evidently preferred that I should accompany them, yet acquiesced in the decision, and showed more kindness than I expected. They readily appointed Haminipilt, one of their young chiefs, to attend me on my return down the river. After writing several letters, to forward to the United States from rendezvous, we turned our faces towards our proposed place of destination, and at night arrived at the same village on the Nez Perce River where we had encamped on the eleventh.

At this place I was peculiarly gratified to notice the industry of these people. Some were engaged in catching fish, of which they gave me some excellent salmon; the women and children were early out on horseback to procure the cowharrow, which they manufacture into bread; and when we left, only a few old persons and very young children remained in their village. Five or six miles from this village, up a small branch of the river, we passed a spot, which, some few years ago, had witnessed a battle between the Nez Percés and some other nation, whose name I could not with certainty ascertain, though it probably was the Tuelan. The ground was judiciously chosen by the invading party, being just at the back of a point of land stretching down near the stream of water, and leaving only a narrow pass, around which they opened a fire, while the Nez Percés, not expecting the approach of a foe, were taken by surprise, and fifteen or twenty of their number killed. The spot where each individual fell is now distinguished by a pile of stones raised three or four feet high.

The country over which we passed to-day, to the distance of forty miles, was uncommonly pleasant, being diversified with hills and valleys, and covered with its self-provided carpet of lovely green. Several Indians came on after us, and travelled in company. Near night we encamped in a rich valley, through which a considerable stream of water runs to the north. Before it was dark, a number more, whom I recognised as former acquaintances, overtook us, apparently reluctant to separate from our company. I conversed with them about the practice so universal among the men, of using tobacco for smoking, a very expensive indulgence, for which they pay almost as much as for their whole list of comforts besides. In reply to my arguments to dissuade them from its use, they said, "White men smoke." I admitted the fact, but told them that all white men are not wise in every thing they do; that they have practices among some classes which are not good. They call tobacco, smoke. They remarked, "We are better, then, than white men, for they eat smoke" (meaning tobacco); "we do not eat smoke." This, to be sure, was a mark of much shrewdness, and somewhat unanswerable. Such is their attachment to this stupefying vegetable, that they will part with the last article of food or clothing, or even with their own hands take down the poles which uphold their dwellings, and sell them for fuel, to obtain it. In this view I regard it as a vice from which they should be rescued if practicable.

On the 18th we continued our journey, and rode forty-five miles over a more fertile tract than we passed yesterday, and better supplied with wood. On the upper part of the Walla-Walla River is a delightful situation for a missionary establishment, having many advantages not to be found for some distance around. It is, however, not so central for either the Nez Percés, Cayuses, or Walla-Wallas, as could be desired. Yet a mission located on this fertile field would draw

around an interesting body of settlers, who would fix down to cultivate the soil, and to be instructed. How easily might the plough go through these valleys, and what rich and abundant harvests might be gathered by the hand of industry! Even now, vast plains, including millions of acres, yield spontaneously in such profusion, that not the fiftieth part becomes food for organic life. In some places, bands of Indian horses are seen; the timid deer or hare, the wary marmot, and the swift gazelle. But these, with all the other animals and insects, consume so small a proportion, that it can hardly be seen that there are any occupants of these wide fields.

We experienced a long detention on the morning of the 19th, in consequence of our horses wandering into a ravine, to which retreat we could not easily trace them. They did not, however, violate their rule of making our encampment for the time their home. We rode twenty-two miles, and arrived at Walla-Walla. Much of the remainder of the week was occupied in necessary arrangements for my north-east tour, and in writing letters to friends. Mr Pambrun assisted in obtaining Indian guides, and designated two French voyageurs to be my assistants, one of whom could speak some English. I determined to take horses, and to go up through the Spokein country, leaving the great bend of the Columbia to the left, some fifty or sixty miles, and returning afterwards to the river. This would give a more extended observation of the country, of the tribes who inhabit it, and of their condition in regard to the prospect of establishing teachers among them.

On sabbath, 22d, we had worship as usual, and on the following day commenced the journey for Colville. Our course was in an easterly direction for forty miles, and at night we rested in a valley presenting all the appearance of cultivated grass fields. But the natives, not appreciating their value, neglect them altogether, and gather only a scanty living from a few esculent roots which grow spontaneously in the waste.

PALOOSE INDIANS.—PAVILION RIVER.—FORT COLVILLE.

On the morning of the 24th, we took a more northerly course, and after travelling five hours over a somewhat high but diversified country, we descended into a fertile vale, through which flowed a small tributary of the Snake River. Here we found a village of Paloose Indians, who are a branch of the Nez Percés. We hired them to assist us in crossing the river, which here is half a mile wide and has a rapid current. We had only a small canoe, which the strength of the current carried more than half a mile down the river before we could gain the opposite shore. Three times we had to encounter the stream, before every thing was safely over; and the horses needed a strong effort to swim to the shore. This, together with refitting, employed several hours. We travelled up the Pavilion River, which comes from the high lands which divide the waters of this and the Spokein River. For a distance of fifteen or twenty miles, this river is walled in by basalt, generally high and perpendicular, in various windings and forms. In some places the walls are spread out so widely as to enclose large spaces of rich intervals; in other places they so close in upon the river, as only to leave sufficient space for its passage. The night was cold, the thermometer standing, on the morning of the 25th, at 34 degrees.

We pursued our way over hills and valleys of an entire prairie, until we came to the south part of the Spokein country. Near the summit level, which divides the waters of the Snake and Spokein Rivers, there is an interesting excavation, walled in by basaltic rocks. The pillars are regular pentagons, from two to four feet in diameter, in sections of various

lengths, standing erect and closely joined, and making a wall from fifty to one hundred feet high. The excavated enclosure, though not in a regular form, is nearly entire, containing fifty acres or more. On the outside of this wall, the earth is as high as the pillars, and gradually slopes off in hills and dales. By what agency this excavation was formed, no rational account, perhaps, can be given; for there is no appearance, as in many other places, of volcanic craters, and no signs of the action of water. That these walls of basalt were forced up in dykes, is rational; but this leaves still unexplained the mystery of the excavation. May it not have been a subsidence? I passed through it leisurely, and surveyed with admiration these huge crystals, which show so clearly that fixed laws govern the mineral world, as well as the animal or vegetable. We passed to-day several small villages of the Nez Perce and Spokein nations. They all manifest a friendly disposition, but they appeared to be poor, evidently in want of a comfortable subsistence. We stopped for the night, after a ride of fifty miles, near one of these villages of Spokeins. Their language differs almost entirely from any tribe or nation I have yet seen. One of my Indian guides was, however, sufficiently acquainted with it, to inform them of the object of my tour through their country, in which they manifested a great interest.

We took an early departure on the morning of the 26th, but had travelled only a few hours before my Indian guides lost the track they should pursue. Becoming confident they were not right, I alighted and set my pocket compass, and discovered that, instead of a north-east direction, they were going west. Inquiring of them if they knew where to find our course again, a young chief put his hand to his head, and with gestures expressed the confusion of his mind, answering "*Waiituen soho*" (I do not know). Our situation was rather embarrassing. We had very judiciously left our rifles behind, and were at about equal distance from Walla-Walla and Colville, on a widely extended prairie, with provisions adequate to our wants only for two days, and no probable means of obtaining more until we should arrive at the fort: to be lost under these circumstances was no pleasant affair. The point of a high mountain we had passed was in view; we might retrace our path, and therefore I was determined not to lose sight of this landmark, until we should find the trail leading to the Spokein River. While my guides went off in search of it, I could hardly fail to find, even in our circumstances, some amusement in the apathy of my two Frenchmen. They are so confident in the ability of the Indians to find their way through any country, as if by intuition, that they will sing or go to sleep when lost in a wide wilderness, with the same heedless indifference as when launched upon the waters of a well-known river or performing the duties of the fort. They appear wholly unconscious of the approach of hunger and starvation, until long after the last morsel is consumed, and never borrow from futurity to add to the evils that afflict them to-day. On this occasion, these men spent the time of our detention in calm repose. After some time our guides returned, and told me that they had found some Spokein Indians about a mile distant, who were travelling towards the south, but had stopped to refresh their horses. We proceeded to the place, and I engaged one of them to assist us in finding the way to the main trail, or to the Spokein River. He was a tall, intelligent-looking man. He mounted his horse, and set off with such speed, that, jaded as our horses were, it was with difficulty we could keep up with him. After going at this rate more than an hour, he stopped, and pointed to a lake, saying we should find the great trail on the east side. Lest we should again lose our way, I was anxious that he should conduct us to their village on the river, but could not prevail upon him to go any farther, although I offered him a large compensation. His only and

unvarying answer was, that he had done for us all that was needed, and why should he perform any unnecessary labour for us and take pay. It appeared to be a principle with him, that it would be wrong for him to take pay for what we did not need. I was astonished at the honesty of this heathen, and his steadfast adherence to it, when I remembered how many there are in civilised lands, who, to be well paid, would lengthen a service to an unnecessary extent, and who would artfully deceive you, to make you believe it very important. For his faithfulness and honesty, I not only paid him on the spot to his satisfaction, but afterwards sent him a present of powder and balls, articles highly valued.

Without any further difficulty, we arrived at the Spokein River at four o'clock p.m. A few miles beyond the lake, we entered the Spokein woods, which are very extensive, consisting of yellow, pitch, and elastic pine, some hemlock, spruce, and fir, together with various kinds of shrubbery. These are the woods in which Ross Cox was lost, and about the circumstances of which affair he gives a very interesting description, though, so far as I have had as yet an opportunity to judge, his story contains far more fiction than truth. But his multitude of growling, bears, howling wolves, and alarming rattlesnakes—of which latter creatures I have seen only one—may yet come out from their lurking-places.*

* [The following extracts from Mr Ross Cox's Journal, will give some idea of the sufferings of that gentleman in the Spokein (or Spokan) woods; and, with all deference to Mr Parker, we believe that the narrative tells no more than the truth. Mr Parker himself admits the existence of both bears and rattlesnakes, not to speak of so common a denizen of the woods as the wolf, and the unfrequented solitudes into which Mr Cox's misfortune led him, may easily account for the greater abundance of these animals which he describes.]

Mr Ross Cox was in the Spokein woods with his party. He fell asleep, and awoke to the discovery that he was alone. "I ran to the place where the men had made their fire: all, all were gone, and not a vestige of man or horse appeared in the valley. My senses almost failed me. I called out in vain, in every direction, until I became hoarse; and I could no longer conceal from myself the dreadful truth, that I was alone in a wild uninhabited country, without horse or arms, and destitute of covering." He wandered on for the rest of the day in the direction which he thought likely to bring him to his party, but at last was forced by the night to lie down among some long grass. In the morning he arose, and pursued his solitary journey for the whole day. "I had turned into a northerly course, when, late in the evening, I observed, about a mile distant, two horsemen galloping in an easterly direction. From their dresses I knew they belonged to our party. I instantly ran to a hillock, and called out in a voice to which hunger had imparted a supernatural shrillness; but they galloped on. I then took off my shirt, which I waved in a conspicuous manner over my head, accompanied by the most frantic cries; still they continued on. I ran towards the direction they were galloping, despair adding wings to my flight. Rocks, stubble, and brushwood, were passed with the speed of a hunted antelope—but to no purpose; for on arriving at the place where I imagined a pathway would have brought me into their track, I was completely at fault. It was now nearly dark. I had eaten nothing since the noon of the preceding day; and, faint with hunger and fatigue, threw myself on the grass, when I heard a small rustling noise behind me. I turned round, and, with horror, beheld a large rattlesnake coiling himself in the evening shade. I instantly retreated, on observing which, he coiled himself. Having obtained a large stone, I advanced slowly on him, and, taking a proper aim, dashed it with all my force on the reptile's head, which I buried in the ground beneath the stone." On the next day, the 29th, he pursued his route, with swollen feet, and almost without clothes; and, in the evening, stopped again, having fasted no food for forty-eight hours, which deprivation was rendered the more distressing by the numbers of edible fowl continually in his sight, but which, having no arms, he could not touch. On the 20th, he walked on in a deplorable state. "The rattlesnakes were very numerous this day, with horned lizards, and grasshoppers; the latter kept me in a constant state of feverish alarm from the similarity of the noise made by their wings to the sound of the rattles of the snake when preparing to dart on its prey. I suffered severely during the day from hunger, and was obliged to chew grass occasionally,

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When we came to the river, which is about thirty rods wide, we hallooed a long time for the Indian who keeps a canoe ferry, but without success. At length two women came to the river, and with uncommonly pleasant voices, together with the language of signs, the latter of which only I could understand, informed us that the ferryman was gone upon a short hunt, but would return in the evening; and that next morning, at sunrise, he would come and take us over. I never heard voices more expressive of kindness. I requested them to paddle the canoe over to us, and my men would perform the labour of ferrying over our baggage. They declined, on account of the rapidity and strength of the current, the river being in full freshet. We had therefore to encamp and wait till morning.

This is a very pleasant open valley, though not wide. The North-West Company had a trading-post here, one bastion of which is still standing. These woods present a fine range for the ornithologist. The magpie is seen in great numbers, flying from tree to tree, and vociferating its chattering notes. Thrushes, warblers, and wrens, are also numerous, and cheer those otherwise solitary wilds with their delightful songs, grateful to the weary traveller. Their carols

which allayed it a little." He got a meal of wild cherries on this night, and next day moved onwards. "I had armed myself with a long stick, with which during the day I killed several rattlesnakes. Having discovered no fresh tracks, I returned late in the evening, hungry and thirsty, and took possession of my berth of the preceding night. I collected a heap of stones from the water side; and just as I was lying down, observed a wolf emerge from the opposite cavern, and thinking it safer to act on the offensive, lest he should imagine I was afraid, I threw some stones at him, one of which struck him on the leg: he retired yelling into his den; and after waiting some time in fearful suspense to see if he would reappear, I threw myself on the ground and fell asleep. Wild cherries served him for his only diet during the 23d, 24th, and 25th. Still he was able to pursue his joyless and almost hopeless journey. "About dusk an immense-sized wolf rushed out of a thick copse a short distance from the pathway, planted himself directly before me, in a threatening position, and appeared determined to dispute my passage. He was not more than twenty feet from me. My situation was desperate, and as I knew that the least symptom of fear would be the signal for attack, I presented my stick, and shouted as loud as my weak voice would permit. He appeared somewhat startled, and retreated a few steps, still keeping his piercing eyes firmly fixed on me. I advanced a little, when he commenced howling in a most appalling manner; and supposing his intention was to collect a few of his comrades to assist in making an afternoon repast on my half-famished carcass, I redoubled my cries, until I had almost lost the power of utterance, at the same time calling out various names, thinking I might make it appear I was not alone. An oak and a young lynx ran close past me, but did not stop. The wolf remained about fifteen minutes in the same position, but whether my wild and fearful exclamations deterred any others from joining him I cannot say. Finding at length my determination not to flinch, and that no assistance was likely to come, he retreated into the wood, and disappeared in the surrounding gloom.

The shades of night were now descending fast, when I came to a verdant spot surrounded by small trees, and full of rushes, which induced me to hope for water; but, after searching for some time, I was still doomed to bitter disappointment. A shallow lake or pond had been there, which the long drought and heat had dried up. I then pulled a quantity of the rushes and spread them at the foot of a large stone, which I intended for my pillow; but as I was about throwing myself down, a rattlesnake coiled, with the head erect, and the forked tongue extended in a state of frightful oscillation, caught my eye immediately under the stone. I instantly retreated a short distance, but assuming fresh courage, soon dispatched it with my stick. On examining the spot more minutely, a large cluster of them appeared under the stone, the whole of which I rooted out and destroyed. This was hardly accomplished, when upwards of a dozen snakes of different descriptions, chiefly dark-brown, blue, and green, made their appearance: they were much quicker in their movements than their rattle-tailed brethren, and I could only kill a few of them.

This was a peculiarly soul-trying moment. I had tasted no fruit since the morning before, and after a painful day's march under a burning sun, could not procure a drop of water to allay my feverish thirst. I was surrounded by a murderous brood of

appear designed to animate each other in their intervals of labour, while constructing the fabric so admirably adapted for the habitation of their tender offspring; on an examination of which, the most infidel philosopher must be astonished, and must be constrained to acknowledge, that God has manifested himself in supplying, instead of reason, a mysterious, unerring instinct, always sufficient for the end to be accomplished.

On the 27th, about the time in the morning mentioned by the two women, the Indian ferryman came, and crossed the river in his canoe. His appearance, together with that of his canoe, reminded me of Æneas' ferryman, who carried him over the Stygian Lake.

"Canities inculca jacet;
Sordidus ex humeris nodo dependet amictus * * *
Ceruleam advertit puppim, ripaque propinquat."

[And there doth Charon stand,
A sordid god; down from his hoary chin
A length of beard descends, uncombed, unclean;
He turns his azure prow, and nears the land;
Virgil, Book VII.]

After passing the river, we crossed the valley, which consists of level alluvial soil, and is here upwards of a

serpents, and ferocious beasts of prey, and without even the consolation of knowing when such misery might have a probable termination. I might truly say with the royal psalmist, that 'the snares of death compassed me round about.'

Having collected a fresh supply of rushes, which I spread some distance from the spot where I massacred the reptiles, I threw myself on them, and was permitted, through divine goodness, to enjoy a night of undisturbed repose."

On the 28th, he reached a small stream, and, with the water, hips, and cherries, thought his comforts great. "On looking about for a place to sleep, I observed, lying on the ground, the hollow trunk of a large pine, which had been destroyed by lightning. I retreated into the cavity, and having covered myself completely with large pieces of loose bark, quickly fell asleep. My repose was not of long duration, for at the end of about two hours I was awakened by the growling of a bear, which had removed part of the bark covering, and was leaning over me with his snout, hesitating as to the means he should adopt to dislodge me, the narrow limits of the trunk which confined my body preventing him from making the attack with advantage. I instantly sprang up, seized my stick, and uttered a loud cry, which startled him, and caused him to recede a few steps, when he stopped, and turned about apparently doubtful whether he would commence an attack. He determined on an assault; but feeling I had not sufficient strength to meet such an unequal enemy, I thought it prudent to retreat, and accordingly scrambled up an adjoining tree. My flight gave fresh impulse to his courage, and he commenced ascending after me. I succeeded, however, in gaining a branch, which gave me a decided advantage over him, and from which I was enabled to annoy his muzzle and claws in such a manner with my stick as effectually to check his progress. After scraping the bark some time with rage and disappointment, he gave up the task, and retired to my late dormitory, of which he took possession. The fear of falling off, in case I was overcome by sleep, induced me to make several attempts to descend; but each attempt aroused my ursine sentinel, and after many ineffectual efforts, I was obliged to remain there during the rest of the night. I fixed myself in that part of the trunk from which the principal grand branches forked, and which prevented me from falling during my fitful slumbers. On the morning of the 27th, a little after sunrise, the bear quitted the trunk, shook himself, 'cast a longing lingering look' towards me, and slowly disappeared in search of his morning repast. After waiting some time, apprehensive of his return, I descended and resumed my journey through the woods in a north-north-east direction."

At last, after spending fourteen days in this awful condition in the wilderness, serenaded nightly by wolves and bears, Mr Cox fell in with a party of Indians, who told him that his friends had been long in earnest search of him. They put him upon the right track, and came up with his party, some of whom were cutting timber. They did not know him, but, when they recognised their lost companion, "away went saws, hatchets, and axes, and each man rushed forward to the tents, where he had by this time arrived. It is needless to say that our astonishment and delight at my miraculous escape were mutual. The friendly Indians were liberally rewarded; the men were allowed a holiday, and every countenance bore the smile of joy and happiness."

mile wide; the east side is especially fertile. Here the village of the Spokeins is located, and one of their number has commenced the cultivation of a small field or garden, which he has planted with potatoes, peas, and beans, and some other vegetables, all of which were flourishing, and were the first I had seen springing up under Indian industry west of the mountains. Our ferryman conducted us through the valley, to the foot of the mountain on the east, and pointed out the trail we should pursue. As we wound our way up the mountain, I looked down into the vale we had crossed, and which stretches along the winding river, and I drew in my imagination a picture of what this valley will be, when the people are brought under the influence of Christianity and civilisation. This section of country presents fewer traces of volcanic action; and in several places I found granite in its natural form and position, resembling that found in the eastern states. When we had arrived at the summit of the mountain, we came to a sandy plain several miles wide, covered with yellow pine, forming an open wood. Over parts of this plain were scattered volcanic masses, of singular formation. Hundreds of regular cones were seen, of various magnitudes, from a few feet in diameter and height, to a hundred in diameter and sixty feet of height. They all had the same appearance, only differing in magnitude; and were composed of broken granite, in angular pieces, some as small as six or eight inches in diameter, and on the outside nearly black, as if coloured with rising smoke. They had more the appearance of being broken by manual labour, and piled up for future use in constructing roads or wharfs, than of being the result of internal fires, though no other cause but the latter can be assigned. The sandy plain around them was undisturbed, with large pine-trees growing about, as in other places. On the south of these were large rocks of granite, and in one place a basaltic dyke, extending for a hundred rods or more.

After passing this plain, we descended and came again to the Spokein River, which makes a bend around to the north-east. In this place the valley is less extensive and the mountains more precipitous. We again ascended the mountain, upon which granite and mica-slate abound, without any volcanic appearances. From this we descended into a rich valley, which was covered with a luxuriant growth of grass, though but just springing up. This valley has the appearance of having been a lake, filled up with mountain deposits. In the centre is a small sheet of water, from which a small rivulet passes out at the south-west. Leaving this place, we wound around a mountain in a northerly direction, down a valley less fertile but more extensive, and at four in the afternoon we came to a stream of water, flowing from the mountains on the east, where our guides said we must stop for the night.

Near evening, many Spokein and some Nez Perce Indians came riding into the place of our encampment, and turned out their horses with ours in the half-wood and half-prairie ground. The Spokeins, who had seen me on my way, and had learned who I was, sent out information to the various hunting parties, that a minister was passing through their country, and, as it was the first time any one was ever among them, they wished to see him, and hear what he had to say to them. They brought with them a good interpreter, a young man of their nation, who had been to school at the Red River settlement on the east side of the mountain, and who had a very good knowledge of English. We had public worship that evening in the Spokein and Nez Perce languages. One of the Nez Percés, a chief, understood the Spokein language, and collected his people a little back of the Spokeins, and translated the discourse, as it was delivered, into the language of his people, without any interruption to the service. This was a plan of their own devising. All the circumstances combined were to me very inter-

esting. If I had not been delayed three several times, they would not have had time to collect their people and overtake me. Some of them had been engaged in the business of assembling and following a day and a half. Many of them were unwilling to return, and expressed their determination to go with me to Colville, where they might receive religious instruction.

The morning of the 23th was cloudy, and some rain fell; but this did not prevent our taking an early departure, for it was necessary to be on our way, as my men had the evening before consumed their entire stock of provisions, and let what would take place, we could obtain no more until we reached Colville. We could not obtain any game; for, being advised by the superintendent of Walla-Walla not to encumber ourselves with rifles, we had unwisely left them behind. After travelling a few miles in an easterly direction, we came to a very fertile valley, extending north and south at least fifty miles, and of various extent in width, from half a mile to two miles. It is well adapted for cultivation. This valley is an open prairie, well supplied with grass, and, even in this high latitude of 45 degrees, cattle could live well through the whole year, without the labour of cutting hay. The hills on each side are covered with woods. As we proceeded down this valley, we came to villages of Indians who understood the Spokein language, but belonging to another tribe, probably to the Cœur d'Alene. Near their principal village, we came to Mill River, then in full freshet. They had no canoes, and we found difficulty in getting my baggage across. But the Nez Perce chief took part of it upon his shoulders, mounted his horse, and swam over, and crossed and recrossed until all was upon the other side. I then crossed upon a pole, which was not the most desirable method, but still it was preferable to a cold bathing on horseback. After pursuing our course a few miles farther, I divided my remaining stock of eatables with my destitute French and Indian attendants, leaving the anticipation of our next meal to the time when, after a long day's industrious travel, we should find ourselves safely at Colville.

Towards the lower part of the valley through which we were passing, the land is remarkably fertile. A missionary located here would have easy access to the Spokein, Sapwell, Sintou-too-ouish, Kettle-Falls, Lake, Cœur d'Alene, and Pondera Indians. I know not of so important a field within two hundred miles, or one so presenting the natural advantages of mild climate, good soil, and forests, all combined.

We arrived at Fort Colville late in the afternoon, after a weary journey of sixty miles. The situation of this fort is on an elevated spot, about fifty rods from the river, surrounded by an alluvial plain of rich soil, and opening in every direction upon an extended prospect of mountain scenery. Half a mile below are the Kettle Falls, above which the river spreads out widely, and moves slowly, until just above the precipice, when it contracts into a narrow channel, and disappears from the view of the spectator, who beholds it from the fort winding its way among rocks below. This establishment is built for defence, and is well stocked; but so friendly have the natives always been, that no wars have ever occurred among them. It is occupied by some half-dozen men, with Indian families, and is well supplied with the useful animals and fowls common to farming establishments. The winter and summer grains, together with garden vegetables, are cultivated with success and in profusion. This place does not suffer from summer drought, as many other parts of this country do, rains being of frequent occurrence.

I was disappointed in not finding Mr McDonald, the superintendent of the fort, at home. He had left a few days before, with a brigade for Fort Vancouver; but the kindest attention was paid me by those who had the charge of the fort. I found here an old man, who, thirty years before, had accompanied Lewis and Clarke across the continent, and had for several years

several times, select their people been engaged in saving a day and a night to return, and with me to Colville instruction. My, and some rain an early departure, as my men their entire stock of place, we could Colville. We could be by the super-remember ourselves behind. After direction, we came north and south at in width, from apt for cultivation well supplied with the of 48 degrees, whole year, without on each side are needed down this s who understood to another tribe, or their principal in full freshet. difficulty in getting Perce chief took his horse, and sed until all was upon a pole, which at still it was pre-ck. After pur-er, I divided my destitute French participation of our long day's indus-safely at Colville. ey through which ably fertile. A easy access to the h, Kettle-Falls, Indians. I know hundred miles, vantages of mild bined. In the afternoon, the situation ut fifty rods from plain of rich soil, an extended pro- file below are the reads out widely, e the precipice, nnel, and disap- who beholds it ng rocks below, nce, and is well natives always ed among them. en, with Indian e useful animals dishments. The ith garden vege- and in profusion. mer drought, as, rains being of

past taken up his residence in Fort Colville. He is in the employ of the fur company, and acts as interpreter to the neighbouring Indians.

On sabbath, 29th, the people of the fort who understood English assembled, and we worshipped that Being who had protected us hitherto, and from different nations had collected us in a little group in this end of the world. The Indians, too, came about me, and expressed great anxiety to be taught the revealed will of God. They endeavoured to make me understand what their former traditionary belief and practices had been, and to let me know that what they had learned from me was so reasonable and satisfactory to them, that they wished to know all that related to so important and momentous a subject. But our medium of communication was inadequate to a full disclosure of the interesting truths connected with the scheme of Christian redemption. Wherever I have met with the natives of this distant region, they have invariably, with earnestness and with importunity, asked the gift of the gospel from the hands of Christians.

On Monday, the 30th of May, we commenced our journey down the Columbia. The brigade having taken all the boats from this place on their late passage to Fort Vancouver, we were compelled to take horses for Okanagan. I changed my guides for two others—one a Spokane, and the other a Paloose—retaining my two voyageurs. As we left Fort Colville, we had a fine view of Kettle Falls. The Columbia was in its freshet, and as it rolled down in a broken cataract for a distance of one hundred feet, it formed a sublime spectacle. The whole scenery, as we proceeded down the river, was marked by variety, wildness, and romantic grandeur, as if nature, in decking these remote regions, had indulged for her own amusement in some of her most playful and tasteful fancies. The mountains around are constructed on a scale of great magnificence, presenting almost all the varieties of elevation, precipice, and forest. This is the country which, by more than one of my predecessors in travel, has been celebrated as the abode of wolves, bears, and rattlesnakes, to an extent that renders it almost impenetrable by ordinary courage; but we found no indications of the presence of these animals before this evening, when the distant barking of prairie wolves for once interrupted the universal silence by which we were surrounded.

After a few hours' ride, on the morning of the 31st, we recrossed the Spokane River just above its entrance into the Columbia. This large valley is capable of supporting a much more numerous population than now obtain a subsistence in it by hunting and fishing. The Indians residing here afforded us very cheerfully all the assistance we needed in crossing the river. In the neighbourhood of this place I discovered a mountain of rich and very beautiful marble, situated on the south side of the Columbia River; some sections are pure white or saccharine, while others are beautifully clouded with blue and brown. It effervesced freely with sulphuric acid. This will in time become very valuable, for being upon navigable waters, it can be transported into various countries. Several miles below this mountain, I was interested by a remarkable juxtaposition of granite and basalt. It was on an elevated piece of land, one hundred and fifty feet above the river. Near the river there were large quantities of solid granite, not having the appearance of ever having undergone an igneous influence; and near by, to the left, was a stupendous dyke of basalt, rising two hundred feet, presenting the appearance of having been thrown up by several successive volcanic eruptions. The earth on the back side gradually rose to a mountain.

At this place we left the river, to save traversing a great bend, and took a westerly course, expecting to arrive at it again before night. We pursued our way over an elevated prairie, destitute of wood and water.

It was evident night would overtake us before we could reach the river, unless we should urge forward with all the speed that humanity towards our horses would permit. Before five o'clock we came near to a great gulf, walled up with basalt, which, we supposed, embosomed the deep-flowing Columbia. Our next object was to find a place where we could descend to its shores. After ranging along for two or three miles, we found an entrance by a ravine; but, to our disappointment, it was the Grand Coule, which was undoubtedly the former channel of the river. With considerable difficulty we descended into it, and found it well covered with grass, and by searching, obtained a small supply of water. This quondam channel of the river is nearly a mile wide, with a level bottom, and studded with islands. Its sides are lined, as the river itself is in many places, with basaltic rocks, of two and three hundred feet in perpendicular height. This coule separates to the left from the present channel of the Columbia, about one hundred miles below Colville, and after a bend of about one hundred in length, again unites with the river. The basaltic appearances are exhibited here as in other places, furnishing evidences of eruptions at different periods of time. A peculiarity in this instance was a stratum of yellow earth, eight or ten feet in thickness, between the strata of basalt. Those who have travelled through the whole length of the Coule, represent it as having the same general features throughout, while the whole distance of the river, around to the place where it again unites, as I know from personal observation, has not the peculiarity of a deep channel cut through the rocks. We left the Grand Coule early on the morning of the 1st of June, and with difficulty ascended the western bank. Before noon my guides lost their way to Okanagan, and wandered far out upon the wide prairie, where there was no water. Losing my confidence in their knowledge of the country, except on some frequented track, I directed my course for the river, and perceiving a snow-topped mountain in the distance, I concluded the river must lie between it and ourselves, and accordingly made it my landmark. Pursuing this direction a few hours with rapid speed, we came to a slope, which gradually narrowed into a ravine, and introduced us at length to a spring of water. Our thirsty horses rushed into it, and it was with difficulty we could control their excess in drinking. We followed this ravine, the water of which continually gained accessions until it became a large stream, with a rich valley of alluvial bottom, and united its waters with the Columbia, a few miles above Fort Okanagan, the place of our destination.

Fort Okanagan is situated on the north side of the Columbia, above the confluence of the Okanagan River, from which, and from the Indians residing in its vicinity, the fort takes its name. It was first built by Mr David Stuart, a partner of the American Fur Company, in 1811. There is an open space of considerable extent around, but the soil is of an inferior quality, hard and gravelly, but producing grass to supply the cattle and horses belonging to the station. A few fertile spots of alluvial soil are found in the vicinity. The Columbia does not appear to have continued so long in its present channel, after leaving the Grand Coule, as to form those extensive alluvial bottoms which exist in many other parts of its course. After leaving the Spokane woods, there is very little forest to supply timber for fuel, fencing, or building. They are dependent on flood-wood, which descends the river, for their ordinary fuel, and the freshets generally furnish a large supply. Not far distant, at the north, there are snow-topped mountains, but the country here is not remarkably mountainous. At this place I had an opportunity of seeing some of the Okanagan tribe. Their personal appearance is less noble than that of the Spokeins, but they are not less peaceable, friendly, and honest in their dispositions. This is evident from the fact, that the charge of the fort, in

the absence of Captain Ogden, the superintendent, was committed temporarily to a Frenchman and several of the Indians. This tribe, with the Shoshaps, number about two thousand persons. They are much employed in the salmon-fishery, and large quantities are prepared by drying for their winter's use. Their country does not abound in game, and hunting occupies but little of their time. The climate here, as in other parts of the Oregon territory, is very mild and enlusive.

Wishing to pursue my way down the river, I hired two Indians to assist my two Frenchmen in navigating a bateau which we obtained at this place, and committed our horses to my Indian guides, to take them across the country to Walla-Walla. My confidence in the honesty of these men was without any suspicion, and I could trust them with our six horses, saddles, and bridles, to go on any enterprise within their capacity to accomplish. They have so much self-respect, that they would not on any account commit a crime which would expel them from their people, induce them to seek concealment, or abridge their liberties as freemen.

We embarked in our boat, June 2d, to perform a voyage of four hundred miles, with the river in full freshet, and its strong current, increased by high water, secured to us a velocity beyond the ordinary rate. We passed several rapids, and dashed over the breaking surges, where the least mismanagement would have been inevitable submersion, without any chance of escape. But my voyageurs showed, by their adroitness at the oar, that they were upon their favourite element; and their gaiety and songs began to revive on being relieved from the rough and to them unpleasant journey on horseback, over hills, down ravines, and through forests. The elasticity of their native character was almost immediately apparent, and we glided on with celerity, making a voyage of one hundred miles before it was necessary to seek our safety for the night on shore. The country through which we passed to-day was rather mountainous. I saw many locations of granite in its natural state, but as we proceeded, volcanic eruptions began to appear, and the granite exhibited the effects of intense heat, until it wholly disappeared, and breccia, amygdaloid, basalt, and lava, took its place. In the afternoon we passed a section of rock, two hundred and fifty feet in perpendicular height, half way to the top of which a petrified tree of considerable magnitude is suspended. It appears to be retained in its place by having its roots inserted in the crevices of the rocks, between the layers of different eruptions. How it came to occupy so elevated a situation is inexplicable. It could not have vegetated there, unless, at the time of its growth, it was supported by a surface upon which to rise; and, taking the present condition of the rocks into view, it could not be deposited there by any floods of the river, as certainly it could not in such case intertwine its roots in the crevices of the rocks. Gentlemen of the Hudson's Bay Company, and others who navigate this river, have amused themselves by shooting off pieces with their rifles, and they assured me that it was wholly a petrification. Our encampment this evening was a few miles above the Long Rapids, which extend nine miles.

On the 3d, as we approached the Long Rapids, they presented, about fifty miles above Walla-Walla, the appearance of waves rolling under a strong breeze of wind, and their distant murmur broke upon the stillness of the morning. To pass them unscathed is an undertaking which requires courage and self-possession; but knowing that these inland navigators are experienced in all the dangers of boating excursions, I had but little drawback upon the pleasure which I anticipated from a swift descent over them. With much care and exertion on the part of the men, we safely extruded them, for a distance of nine miles, in forty minutes. It is this variety of falls, cascades,

and rapids, together with the ever-varying scenery of nature's wildest and grandest forms, that keeps the mind from wearying, and awakens almost perpetually some new emotions and energies, while performing a voyage of several hundred miles in open bateaux or light canoes. Not unfrequently, in the stillness and solitude of the river, when it assumed its more placid features, such a sense of security is enjoyed, that a resort to books, to assist in a profitable disposition of time, is practicable.

The hundred miles of ground which we passed to-day are level and destitute of wood. I observed a bank of clay, in layers of diversified structure, resembling the basaltic strata which I have often noticed. The different sections were of various colours—some dusky red, some yellow and blue, and others white, making often an upright elevation of one hundred feet or more. Salmon are ascending the river in great numbers, and groups of Indians are scattered along the banks, pursuing the employment of catching them. Wherever we passed them, they came off in their canoes, bringing salmon to sell, some of which were roasted in the best manner, and served up on broad pieces of bark, which answered a good purpose in the absence of plates; and often large leaves of plants were spread neatly upon the bark. My voyageurs found sufficient employment in the gratification of their appetites, to interrupt for a while their anecdote and song. We arrived at Walla-Walla in the evening, just in time to find a shelter from one of the most violent thunder-storms, accompanied with wind, which I have witnessed in this country. Such storms are of rare occurrence west of the mountains.

INDIANS OF THE UPPER COUNTRY.—JOURNEY FROM WALLA-WALLA TO FORT VANCOUVER.

HAVING travelled over the most important parts of the upper country, and collected the facts of its physical condition, together with the location, character, and condition of the most numerous tribes of Indians, it may be proper, before leaving this section of the territory west of the Rocky Mountains, to give a connected summary of these particulars. On the south part of the Oregon territory, adjoining Upper California, are located the Shoshones or Snake Indians. I was not able to gain a knowledge of their definite numbers, but the general estimate is, that they are more than ten thousand. Their country is decidedly the most barren west of the mountains; most parts being covered with scoria and other volcanic productions. These Indians are poor, and, as terms indicative of their condition and their resources, they are called Snake Indians, and Root-diggers. Some of them go to the mountains and hunt buffaloes, and they very generally resort to the river in the season of fishing. They have a tolerable supply of horses. When they go to rendezvous they make a great display, advancing on horseback, dressed in their most fantastical manner, and exhibiting all their ornaments of feathers, beads, wolf-tails, teeth and claws of animals, arranged according to their notions of good taste. Their warriors are armed and hideously painted; and those who have been wounded in battle are very fond of showing their scars. After couring around and through the camp of rendezvous for some time, they dismount, and go through the ceremony of shaking hands. I had also an opportunity of seeing many of the Utaws at rendezvous. Their country is situated to the east and south-east of the Shoshones', on the head waters of the Colorado River, which empties itself into the Gulf of California. They number nearly four thousand persons. They appear to be a mild and peaceable people—honest, kind, and hospitable to strangers, and affectionate among themselves. They live by hunting, fishing, and gathering roots and berries.

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Their dress is plain, and their manners are unassuming. Their country is warm, of fine climate, and good soil.

Proceeding northwards, we come to the country of the Nez Perces, which has many fertile parts adapted to tillage, and all of which is a fine grazing country. They number about two thousand five hundred; but they have been so often mentioned, that I need not add to what has been said of them.

The Cayuses are situated to the west of the Nez Perces, and very much resemble them in person, dress, habits, and morals. They are equally peaceable, honest, and hospitable to strangers. They number more than two thousand persons. Their wealth consists in horses, which are unusually fine and numerous; it being no uncommon thing for one man to own several hundred. Their country, especially about the Grand Round, is uncommonly fertile, producing spontaneously cammas in great abundance, upon which, with fish and some game, they principally subsist. Their anxiety to be instructed in the way of salvation is as great as that of the Nez Perces and Flatheads.

The Walla-Walla Indians inhabit the country about the river of the same name, and range some distance below, along the Columbia River. The number of persons in this tribe is about five hundred. In their character, employments, and moral habits, they do not materially differ from the last-named tribes.

The Paloooses are properly a section of the Nez Perces, and are in all respects like them. Their residence is along the Nez Perce River and up the Pavilion. They number about three hundred. The four last-named tribes speak the same language, with a little dialectical difference.

North-east of the Paloooses are the Spokein nation. They number about eight hundred persons, besides some small tribes adjoining them, who might be counted a part of their nation. I have so fully described them, that it is unnecessary to enlarge upon their character. Their country is very much diversified with mountains and valleys, prairies and woods; and a large part is of primitive formation: some parts are very fertile. They denominate themselves the Children of the Sun, which in their language is called *spokein*. Their main dependence for subsistence is upon fishing and hunting, together with gathering roots and berries. I have stated that a commencement is made in agriculture, which, it may be hoped, will be generally adopted, so that their present precarious mode of living may give place to that which will be beneficial. They possess a considerable number of horses.

East of these are the *Coeur d'Alene* Indians, whose numbers are about seven hundred, and who are characterised by civility, honesty, and kindness. Their country is more open than the *Spokeins*, and equally if not better adapted to agriculture.

The country of the Flatheads is still farther east and south-east, and extends to the Rocky Mountains. They are a very interesting tribe, dignified in their persons, noble, frank, and generous in their dispositions, and have always shown a firm attachment to white men. They number about eight hundred persons, and live a wandering life. For subsistence they follow the buffaloes upon the waters of the Clarke and Salmon Rivers, and often pass over to the head waters of the Missouri. They have become a small tribe by constant wars with the Blackfeet Indians, though they themselves are not of a ferocious or hostile disposition. Being averse to war, they wish to settle upon their lands, and are only waiting to be instructed in the arts of civilisation and Christianity.

Their country is mountainous, but intersected with pleasant fertile valleys, large portions of which are prairie. The mountains are cold, but in the valleys the climate is mild.

An anecdote was related by a chief of this nation, which illustrates their native character, and the pro-

penity of Indians to imitation. He said that he first saw white men when he was young. It was summer. He said, These are a new people, they look cold, their faces are white and red; go, make a large fire, and I will ask them to come and warm themselves. In a short time his people had made a fire, and brought new buffalo robes. The white men came into his lodge, and he wrapped them in the robes and seated them by the fire that they might be warm. The robes slipped off—he replaced them. Soon the white men made signs to smoke their pipe. The chief thought they asked for food, and brought them meat. The white men gave him the pipe and they smoked; and after this they loved smoke and the white men, and said they were good.

The Ponderas are so like the Flatheads in person, manners, and character, that a particular description of them may be dispensed with. They number about two thousand two hundred, and live on the north of Clarke's River, and on a lake which takes its name from the tribe. Their country has many fertile parts, and would soon be put under cultivation if they could obtain instructors to teach them agriculture and impart to them a knowledge of those things which are necessary to constitute a happy and prosperous community. Their language is the same as the *Spokeins* and Flatheads'. The Cootanians inhabit a section of country to the north of the Ponderas, along McGillivray's River, and they are represented as an uncommonly interesting people. They speak a language distinct from all the tribes about them, open and sonorous, and free from gutturals, which are common in the language of the surrounding tribes. They are neat in their persons and lodges, candid and honest, and kind to each other. I could not ascertain their numbers, but probably they are not above a thousand.

There are several other tribes of Indians, whose countries are situated upon the waters of the north-east branch of the Columbia River; but they resemble one another so nearly in their customs, morals, manners, and mode of living, that it is unnecessary to go into a particular description of each separately. I will mention the names, locations, and numbers of some of the principal tribes. North of the Cootanians are the Carriers, whose number is estimated to be four thousand; and south of these are the Lake Indians, so named from their place of residence, which is about the Arrow Lakes. They are about five hundred in number. At the south, and about Colville, are the Kettle-Falls Indians. Their number is five hundred and sixty. West of these are the *Sinpaueish*, one thousand in number; and below these are the *Shoshaps*, having a population of five hundred and seventy-five. At the west and north-west, next in order, are the *Okanagans*, numbering one thousand and fifty. To the north and west are several tribes, about whom I obtained no definite information. Between *Okanagan* and the Long Rapids are detachments of Indians, who appear poor, and deficient in that manly and active spirit which characterises the tribes above named. South of the Long Rapids, and to the confluence of Lewis River with the Columbia, are the *Yookoomans*, a more active people, numbering about seven hundred. The whole number of the above-named Indians is thirty-two thousand five hundred and eighty-five. This is probably a low estimate, and in the number are not included the *Fall* and *La Dalles* Indians, and many other numerous tribes residing at the north and south of the falls of the Columbia, whose numbers I could not with certainty ascertain. We might more than double this number, and probably still come below the population of the upper country.

The Indians to whom our horses were intrusted, came in safely, as I expected. After resting on the sabbath, we renewed, on Monday the 6th, our voyage down the river, having Fort Vancouver for our next destination. We exchanged the bateau for a large

canoe, retaining the men who attended me from Okanagan. Assisted by the high water, we made rapid progress until three in the afternoon, when a strong head-wind compelled us to take to the land for the remainder of the day, having gone seventy-five miles. The Indians, as usual, came to us in their friendly manner, offering us salmon, and asking tobacco, which they esteem more highly than either gold or silver. They have been accustomed to traffic in this commodity, until they expect it of every passing traveller.

The morning of the 7th was more calm, and we got under way at an early hour; but with the rising day the wind again increased to such a degree that we were obliged to suspend our voyage. After a strenuous endeavour to effect a landing on the north, we were at length driven across to the opposite shore; and here, for the first time in all my travels, I found it impossible to pitch my tent, such being the strength of the wind that it would have been carried away. The canoe was drawn upon the shore, and, wrapping myself in my blankets and buffalo robes, I laid me down in safety by its side. We had here, as at all our other landing-places, the usual friendly visit from the neighbouring Indians.

On the following day we were able to resume our journey, and passed the rapids, which, in the tempest of yesterday, looked so forbidding. A little caution on the part of my experienced Frenchmen, in regard to the numerous islands and eddies, enabled us to effect the passage in perfect safety. In a short time we approached the falls of the Columbia, which, in low water, are twenty feet in perpendicular height, and are followed by raging rapids below, but now, in the high freshest season, these are passable by the descending boats when not heavily laden. Boushean, my steersman, proposed to run them, and while I was revolving in my mind the chances of safety, and thought of going on shore, we were between breakers on the right and on the left, and onward we must go, let the consequences be what they would. We kept near the middle of the river, which was free from breakers, though not from high surges. Soon, with amazing velocity, we went over the cataract of the mighty waters, and made our way into a bay at the head of the first portage of the La Dalles. The accumulation of water from those stupendous mountains above, was so great that the falls were almost lost in the depth.

Such were the eddies and the surging of the water among the rocky islands in the narrow broken channel of the La Dalles, that we had to make three portages. Our canoe was so large, that twenty Indians were not too many to carry it safely. Their mode of carrying is to invert it upon their heads and shoulders, and then it is with difficulty and danger that they pass the steep and rocky ravines. When we came to the last portage, the Indians were not willing to take hold again unless we would pay them in powder and balls; and although their demands were reasonable, yet our stores were not adequate to meet them, and they would not perform the labour without the required article. I engaged Sopleay and another influential chief to induce their men to perform the labour of making this last portage, and promised that I would send them their demand from Fort Vancouver. For their security I would also give them a *talking paper*. They stated to their people my proposal, and were about to succeed, when Tilki, the first chief, who had become familiar with an American trader, laughed at their credulity. Sopleay, however, stated to the people, that he had seen me at the fort, and that he heard me teach the Indians good things, and did not believe I would deceive them. He prevailed, and the men set to the work; and in four hours from passing the falls, we were beyond the raging waters, where we made our morning repast upon very fine salmon.

Our passage during the remainder of the day was pleasant: we passed Cape Han without difficulty, and landed for the night twelve miles above the cas-

cadés. In this high state of the water, very few of the trees of the submerged forest were to be seen.

On the morning of the 9th we passed the cascades, by hiring Indians to cordelle the canoe down them, and make one short portage, over a distance of two miles, to the great basin, or rather the great whirlpool, below. This labour is attended with some danger, and cases, though not numerous, have occurred of the loss of lives and property. As I walked along the shores and over precipices, I saw the wrecks of several canoes and bateaux strewn upon the rocks. We embarked upon the great basin, at the lower part of which we passed into a rapid, where the main current took a diagonal course, from the north towards the south shore. On both sides of this current there were heavy breakers, and as the only course of safety we took the middle. We had not proceeded far before a large whirlpool, with a deep devouring vortex, formed almost directly before us, and as we were going forward very swiftly, it seemed impossible to avoid its circling current. I said to my steersman, "Bear a little to the right." "Oh, don't speak here," was his reply. As we approached the vortex, it filled after the manner of smaller eddies, and we soon felt the influence of its waters rolling out from the centre, and all our strength was required to resist them, lest we should be thrown upon the breakers. We passed with the rapidity of the wind, and in a short time were upon the smooth surface of the tide waters below. The sensations excited in descending these cascades, are of that peculiar character which are best understood by experience. The sensation of fear is no sooner awakened than it subsides before the power and magnificence of the rolling surges, the circling vortices, and the roaring breakers. Let those whose dormant energies, either of body or mind, need arousing, try the navigation of the Columbia, and their powers will be invigorated for almost any future enterprise. Such is the fascinating power, I had almost said magic, of these scenes that those who are accustomed to the employment though far away from home and kindred, become attached to it, and are reluctant to abandon it for any other. Each time the scenery of these interesting cascades is beheld, new wonders unfold themselves. Niagara itself, if we except its unbroken fall of one hundred and fifty feet, cannot bear a comparison with the grandeur of nature's works here.

Nor are these things created merely to draw out momentary admiration. Science, in very many of its departments, may here find subjects for investigation. While the ornithologist listens to the songsters of the forest, and in these enchanting solitudes follows them with his eye as they dart from bough to bough, his attention is arrested by the noble and majestic white-headed eagle, as he takes his favourite perch upon the loftiest point of some leafless tree, or as he darts thence upon his prey; or his attention may be arrested by the daring fish-hawk, in his rapid descent upon the finny tribe. An amusing occurrence took place in my view. A fish-hawk seized upon a fish of such magnitude, that the contest for a long time was doubtful, as the splashing water indicated, which should exchange its native element. The resistance was so great, that, finally, a disengagement was deemed the best policy on both sides.

Here, also, the botanist, while he forbears to ascend the lofty mountains, which for him present an aspect of too much dreariness, may retire into the narrow reeding valleys, or wind his way over sunny hills, in search of new genera of plants, or at least new species, with which to immortalise his name, and to add to the stores of his favourite science.

The geologist, while he admires the stupendous monuments of volcanic action before him, may also find much to interest him in examining more minute formations. Along the rugged shores are scattered specimens of calcedony, jasper, agate, and cornelian. He may examine the cellules of the immense masses

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of amygdaloid, the columnar basalt, and the moun- tains shooting up their denticulated forms and needle points. His attention will be drawn to the examination of the lava, breccia, and trachyte, and the many interesting petrifications scattered every where around.

As we passed out of the mountain country about the cascades, we found the wide valley below so inundated as to present the appearance of an inland sea. I arrived safely at the fort, found my friends well, and exchanged kind congratulations.

Sabbath, June 12th.—I preached twice to the people of the fort. In the evening we had a third service, in which, as heretofore, an opportunity was given to those present to propose questions on any subject of religion about which they wished information. I was particularly gratified to find, that during my absence public worship had been maintained, and that an effort had been made to bring the French Canadians to attend upon religious instruction. They are assembled twice on the sabbath, and a portion of scripture and a sermon in French, are read to them by Dr McLaughlin.

I was favoured with an opportunity to send to Sope- lay the promised powder and balls by Captain Black, a gentleman of the company, who was to leave Van- couver for his station north of Fort Okanagan in a few days.

On the 14th we took a water excursion down the Columbia, in the steam-boat Beaver, Captain Home, to the confluence of the western branch of the Mult- nomah, up this river into the Willamette, and then into the middle branch of the Multnomah, and through it into the Columbia, and back to the fort. All the low lands were overflowed with the annual freshet, and presented the appearance of an immense bay, ex- tending far into the country. The day was pleasant and our company cheerful. The novelty of a steam- boat on the Columbia awakened a train of prospective reflections upon the probable changes which would take place in these remote regions in a very few years. It was wholly an unthought-of thing, when I first con- templated this enterprise, that I should find here this forerunner of commerce and business. The animation which prevailed on board was often suspended, while we conversed of coming days, when, with civilised men, all the rapid improvements in the arts of life should be introduced into this new world, and when cities and villages should spring up on the west, as they are springing up on the east of the great moun- tains, and a new empire be added to the kingdoms of the earth.

The Columbia is the only river of magnitude in the Oregon territory, and is navigable for ships only one hundred and thirty miles, to the cascades: it is the only stream which affords a harbour for large ships on the coast, from California to the 49th degree of north lati- tude. For bateaux and other light craft, the Columbia and its branches are navigable a thousand miles. The internal navigation might be much improved by canals around the rapids and falls, which are so numerous, that the ascent of the rivers is at present difficult. Still, a considerable interior trade is carried on by means of these waters, and the ingenuity of men in the west, when it shall be more extensively populated, will contrive facilities, as in the east, for greatly improving the intercourse of remote and different por- tions of this territory.*

* [In taking leave of the territories on the Columbia, it may be proper to mention a circumstance very slightly noticed by Mr Parker—the dreadful depopulation which has already taken place among the Indian tribes in this extreme western district, caused by the practice of incessant and murderous wars, and also the visitation of diseases introduced by the white men: the subject is thus alluded to by Mr Townsend:—"The In- dians of the Columbia were once a numerous and powerful people; the shore of the river, for scores of miles, was lined with their villages; the council fire was frequently lighted, the pipes passed round, and the destinies of the nation deliberated upon.

GENERAL REMARKS.—ORNITHOLOGY.

HAVING explored the most important parts of this territory, and gained all the information within my reach, as to the several objects proposed in my in- structions from the Board of Foreign Missions—and especially having ascertained to my entire satisfac- tion the two most prominent facts, namely, the entire practicability of penetrating with safety to any and every portion of the vast interior, and the disposition of the natives in regard to my mission among them—it remained that the most feasible and expeditious mode of returning should next be thought of. I could expect to acquire but little additional knowledge in traversing the route to rendezvous; and the neces- sary delay of several months, it seemed, could be avoided by a return by water. The Hudson's Bay Company were about to send a ship to the Sandwich Islands, in which I was kindly offered a gratuitous passage. On the other hand, my friendship with gentlemen of this establishment, my regard for the spiritual welfare of the benighted men for whose good I had for many a weary day pursued my object, over mountains and rivers, hills and valleys, through all the vicissitudes of climate and weather; and especially a desire to see, in this whitened field, the returning labourers I expected, and to be able to give them per- sonally, instead of by letter, the result of my collected

War was declared against neighbouring tribes; the deadly toma- hawk was lifted, and not buried until it was red with the blood of the savage; the bounding deer was hunted, killed, and his antlers ornamented the wigwam of the red man; the scalps of the Indian's enemies hung drying in the smoke of his lodge, and he was happy. Now, alas! where is he?—gone—gathered to his fathers and to his happy hunting-grounds—his place knows him no more. The spot where once stood the thickly peopled village, the smoke curling and wreathing above the closely packed lodges, the lively children playing in the front, and their indolent parents lounging on their mats, is now only indicated by a heap of undis- tinguishable ruins.

The depopulation has been truly fearful. A gentleman told me, that only four years ago, as he wandered near what had formerly been a thickly peopled village, he counted no less than sixteen dead, men and women, lying unburied and festering in the sun in front of their habitations. Within the houses all were sick; not one had escaped the contagion; upwards of a hundred individuals, men, women, and children, were writhing in agony on the floors of the houses, with no one to render them any assistance. Some were in the dying struggle, and clenching with the convulsive grasp of death their disease-worn companions, shrieked and howled in the last sharp agony.

Probably there does not now exist one, where, five years ago, there were a hundred Indians; and, in sailing up the river, from the cape to the cascades, the only evidence of the existence of the Indian is an occasional miserable wigwam, with a few wretched, half-starved occupants. In some other places, they are rather more numerous; but the thoughtful observer cannot avoid perceiving that, in a very few years, the race must, in the nature of things, become extinct; and the time is probably not far distant, when the little trinkets and toys of this people will be picked up by the curious, and valued as mementoes of a nation passed away for ever from the face of the earth. The aspect of things is very melancholy. It seems as if the fiat of the Creator had gone forth, that these poor denizens of the forest and the stream should go hence and be seen of men no more.

In former years, when the Indians were numerous, long after the establishment of this fort, it was not safe for the white men attached to it to venture beyond the protection of its guns with- out being fully armed. Such was the jealousy of the natives to- wards them, that various deep-laid schemes were practised to obtain possession of the post and massacre all whom it had har- boured. Now, however, they are as submissive as children. Some have even entered into the service of the whites, and when once the natural and persevering indolence of the man is worn off, he will work well and make himself useful.

About two hundred miles southward, the Indians are said to be in a much more flourishing condition, and their hostility to the white people to be most deadly. They believe that we brought with us the fatal fever which has ravaged this portion of the country; and the consequence is, that they kill without mercy every white man who trusts himself amongst them.

information, as a guide to them in their incipient labours—all this held me riveted to the spot, and kept me undecided as to my course. At length, after consultation with my most judicious friends, I resolved to take passage in the barque Columbia for Oahu, in the hope that a speedy opportunity would present itself for my return to the United States.

In taking leave of this country and the work in which I have so long time been engaged, a train of reflections crowd upon my mind. The future condition of this noble race of men is a subject of interesting inquiry to many others as well as myself. Whether the Indians are to pass away before the increasing power and numbers of white men, or whether, enlightened and improved by the philanthropy of the latter, they shall arise in the scale of human existence, is a question which, at the present time, is attracting attention and inviting investigation. I entered on the work of exploring this field with no preconceived bias; and, from critical and personal observation, I hesitate not to say, that I can see no reason existing in the nature of things, which necessarily dooms the race to annihilation on the one hand, or on the other, necessarily makes them objects of apprehension, as the future hordes who shall, in coming time, like the northern barbarians of Roman days, be reserved as the scourge of an overgrown and decaying republic. If to do good be an object worthy of humanity or religion, I see not why a consistent and persevering attempt to raise a race of freemen from their depression, and to place them in the rank of intelligent beings, should not be an undertaking fraught with as much promise and encouragement as it was in earlier days to raise our ancestors to their present elevation. In favour of this opinion, we have the docility of the Indians in every thing pertaining to their improvement, the sprightliness of their youth and children, and the amiableness of their native tempers and dispositions. I take nothing of this upon testimony. In all my intercourse with them, I saw, with only one exception, no angry or malevolent passions in exercise in their little communities. Why shall any look down upon the Indian with contempt, doom his race to annihilation, and judge of the whole by those who have learned the vices of white men, and had those vices stimulated and strengthened by the cupidity of those who have excited them? Why shall not a redeeming influence be exerted to bring the Indians to an elevated condition, to which their independent and ambitious dispositions aspire, and for which, as a part of the family of man, God unquestionably designed them?*

* [Mr Parker's repeated notices of the willingness of certain tribes of Indians to be instructed in the knowledge of Christianity, though liable to the suspicion of being exaggerated, seem to agree with the account given by Mr Townsend in different parts of his narrative. That gentleman describes the Nez Percés, Chénooks, and Knyuses, as possessing a most amiable spirit of sincerity, and their toleration of the creed and religious observances of the white men might well teach a lesson to civilisation. "After supper was concluded," says Mr Townsend, "we sat down on a buffalo robe at the entrance of the lodge, to see the Indians at their devotions. The whole thirteen were soon collected at the call of one whom they had chosen for their chief, and seated with sober sedate countenances around a large fire. After remaining in perfect silence for perhaps fifteen minutes, the chief commenced an harangue in a solemn and impressive tone, reminding them of the object for which they were thus assembled, that of worshipping the 'Great Spirit who made the light and the darkness, the fire and the water,' and assured them that if they offered up their prayers to him with but 'one tongue,' they would certainly be accepted. He then rose from his squatting position to his knees, and his example was followed by all the others. In this situation he commenced a prayer, consisting of short sentences, uttered rapidly, but with great apparent fervour, his hands clasped upon his breast, and his eyes cast upwards with a beseeching look towards heaven. At the conclusion of each sentence, a choral response of a few words was made, accompanied frequently by low moaning. The prayer lasted about twenty minutes.

After its conclusion, the chief, still maintaining the same posi-

Subjoined is a short account of the birds of the Oregon territory, which, however, are not so numerous as those which inhabit civilised countries, probably because they have not access to the grain and fruit of cultivated fields, and woods and groves are not so common as in most other countries. But they are sufficiently numerous to afford the ornithologist one year's amusement and study. This region is particularly interesting from the fact, that in this, as in other departments of natural science, it has until lately been an unexplored field, no competent person having been here to classify the different genera and species, or to describe them scientifically, before Mr J. K. Townsend, who has spent two years in this field, and will give to the public the result of his labours, and to whom I am indebted for assistance in the following summary.

The largest part of the feathered race are migratory, and are seen only for a part of the year; there are many, however, that reside here during the whole year. Among these are the majestic white-headed eagle, three or four species of hawks, two species of the jay, the magpie, and thousands of ravens and crows; several species of small sparrows, and two or three species of grouse, the common partridge of the United States, and the dusky grouse of the Rocky Mountains; and also an interesting species of the dipper or water-ousel. The habits of the latter are very curious and peculiar, particularly that of descending to the bottoms of ponds and swiftly running streams, and there, in search of small shellfish, remaining under water for at least two minutes, during which time it will course about upon the pebbly bottom, with as much apparent ease and satisfaction as if upon dry land. The red-winged blackbird and the robin continue through the year. The notes of the latter are heard even in the depth of the winter.

As the autumn advances, the number of swans, geese, and ducks multiply. I have already made men-

tion of his body and hands, but with his head bent to his breast, commenced a kind of psalm or sacred song, in which the whole company presently joined. The song was a simple expression of a few sounds, no intelligible words being uttered. It resembled the words *Ho-ha-ho-ha-ho-ha-ha-a*, commencing in a low tone, and gradually swelling to a full, round, and beautifully modulated chorus. During the song, the clasped hands of the worshippers were moved rapidly across the breast, and their bodies swung with great energy to the time of the music. The chief ended the song by a kind of swelling groan, which was echoed in chorus. It was then taken up by another, and the same routine was gone through. The whole ceremony occupied perhaps an hour and a half; a short silence then succeeded, after which each Indian rose from the ground, and disappeared in the darkness with a step noiseless as that of a spectre. I think I never was more gratified by any exhibition in my life. The humble, subdued, and beseeching looks of the poor untutored beings who were calling upon their heavenly Father to forgive their sins, and continue his mercies to them, and the evident and heartfelt sincerity which characterised the whole scene, were truly affecting, and very impressive.

The next day being the sabbath, our good missionary, Mr Jason Lee, was requested to hold a meeting, with which he obligingly complied. A convenient shady spot was selected in the forest adjacent, and the greater part of our men, as well as the whole of Mr M-Kay's company, including the Indians, attended. The usual forms of the Methodist service, to which Mr Lee is attached, were gone through, and were followed by a brief but excellent and appropriate exhortation by that gentleman. The people were remarkably quiet and attentive, and the Indians sat upon the ground like statues. Although not one of them could understand a word that was said, they nevertheless maintained the most strict and decorous silence, kneeling when the preacher knelt, and rising when he rose, evidently with a view of paying him and us a suitable respect, however much their own notions as to the proper and most acceptable forms of worship might have been opposed to ours. A meeting for worship in the Rocky Mountains is almost as unusual as the appearance of a herd of buffalo in the settlements. A sermon was perhaps never preached here before; but for myself I really enjoyed the whole scene—it possessed the charm of novelty, to say nothing of the salutary effect which I sincerely hope it may produce.*]

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tion of these water-fowl. The black cormorant is common upon the river, and there are other species of the same genus, seen about the shores of the cape, which do not ascend the rivers. The loon, or great northern diver, is very plentiful in this river. Gulls, terns, auks, and petrels, in great numbers, visit this river to seek shelter from the violent storms which agitate the ocean during the winter.

The spring, with rising vegetation and opening flowers, brings its hosts of lovely feathered tribes, which remain for different periods of time—many of them only a few weeks—and then retire to other parts for nidification. There are, however, great numbers that remain through the summer, and their delightful songs add to the charms of the fine mornings in April and May. Among these are hundreds of warblers, wrens, titmice, and nuthatches. Of the warblers there are eleven species, six of which are new, the other five are common in the States. Several of the species are but transient visitors, but the most of them remain through the season. Of the wrens there are six species; three of the titmice; and two of the nuthatches. And in the train follow the thrushes, of which there are seven species, two of which are new; the fly-catchers, numbering eight species, three of which are new; and thirteen species of the finches or sparrows, three of which are new. These are a large and musical band, among which are several of the finest songsters known in the world. The Wilson's thrush is pre-eminent in this respect, though it hardly excels a new species of bullfinch, of the richest and most delicate plumage, which visits this section of country in the spring. If these latter were domesticated, they would form a valuable addition to any aviary. There are eight species of woodpeckers, four of which are new; and of the swallow tribe there are five species, one of which, already described, is new, and the most beautiful of the family.

I pass over many genera and species of the different birds of this region, as it is not my design to attempt a history of them, but merely to give a passing sketch, from which some idea may be formed of the ornithological treasures of this interesting country.

SANDWICH ISLANDS.—DESCRIPTION OF OAHU.—MISSIONARY SUCCESS.

On the 18th of June, according to previous arrangements, I took passage in the steam-boat Beaver, for Fort George, to join the barque Columbia for the Sandwich Islands. We had a good passage down the river, and anchored for the night a little above Tongue Point; and the next day we arrived at the fort. I went on shore on the 20th, and in an excursion along the shores below, I found some very large petrified bivalve shells, embedded in calcareous sandstone of the tertiary formation. They are very perfect, and have all the lustre of living shells, the largest which I have as specimens measure longitudinally four inches and a half from the hinge, and five inches transversely, being beautifully scalloped. For a considerable distance around the place where these shells are found, there is no appearance of volcanic action. These, with one turritella found in the mountains south-east of Vancouver, were the only petrified organic remains I saw west of the Rocky Mountains.

On the 21st we dropped down to Chenook Bay, and anchored just above Cape Disappointment. Here, the wind and tide being adverse, we were detained until the 28th. While we continued here, I made several excursions on shore, and ascended the cape, which is probably about four hundred feet high, and from which a fine prospect of the Pacific and its shores is presented, as far as the eye can reach. The shore is generally bold and rocky, furnishing no harbour near. The country around is rocky, and densely covered with forests, and the scenery is wild. Near the shore,

on the west end of the cape, there is a large cave in the volcanic rocks, extending about one hundred and fifty feet long and twenty feet high. It seems to be the haunt of wild beasts. Across the cape upon the west bay, were found the finest flavoured strawberries of any I ever tasted; and about the cape, at different places, there were many of the new species of large yellow raspberry, which are far more inviting to the eye than to the taste.

While we were detained here, the men belonging to the Columbia caught a large number of codfish. In taste and appearance they much resemble those taken upon the banks of Newfoundland, excepting that they are a little shorter. This was the first time of their being known to exist in these waters; the Indians knew nothing of them before, and eagerly took those we did not need.

On the 25th, the bar being smooth, with only a light wind, though ahead, and the tide favouring, the steam-boat weighed anchor and put out to sea for a northern voyage. She went over the bar finely, and could have towed us over, but it being her first experiment, it was not thought advisable.

On Tuesday, the 28th, the wind and tide being favourable for passing the bar, we set sail at half-past three in the afternoon. There was a heavy rolling sea, and every man was at his post—one on each side of the ship constantly throwing the lead to take the sounding. Four fathoms and a half was the least, and this was little enough, considering the heavy swell. The bar has a very bold termination; for we passed almost instantly from seven fathoms to no sounding, where the water presented the dark blue colour of the ocean. The land receded, and in a few hours disappeared; and nothing was to be seen but the wide expanse of the Pacific. Our voyage to Oahu,* Sandwich Islands, was attended with nothing remarkable, excepting that it was performed in much shorter time than usual, only sixteen days having elapsed since we left the Columbia River to our anchoring in the roads of Honolulu. We took the direct course, and kept it without any variation, and, with a few exceptions, without shortening a sail, for a distance of two thousand five hundred miles.

On the morning of the 14th of July, land was announced. The islands of Rai and Morakai were near, and in passing, we had a close view of the latter. It is not so mountainous as most of the others in the group, and presents rather a sterile aspect. We soon after made Oahu, and passed on the east side around to the harbour of Honolulu on the south. This harbour is the best in any of the groups of the Polynesian Islands. The entrance is somewhat intricate, and requires an experienced pilot to take ships in safely. Within the coral reefs the water is sufficiently deep for ships of almost any magnitude; and this, with the long-extended roads outside of the reefs, which afford good anchorage, renders the port desirable, and the island, in a commercial point of view, the most important of any in this part of the Pacific Ocean.

We went on shore at two o'clock in the afternoon. I was invited by the Rev. H. Bingham to his house, where I met several of the other missionaries, and felt much pleasure in beholding again a Christian community.

The heat of a vertical sun was very oppressive and enervating; and were it not for the refreshing effects of the daily north-east trade-winds, it would be insupportable to a northern constitution.

On sabbath, 17th, I attended worship in the native church, and heard the Rev. Mr Bingham preach in the Hawaiian language to a very large assembly of natives, probably two thousand five hundred, who gave very good attention. They were all decently dressed, some of them being in the European mode, while the most of them were dressed in their native costume,

* Pronounced Wauhoo.

and made a good appearance. Madam Kinou, the queen-regent, and the royal family, were present; and although it was easy to distinguish them from the common people, they made no ostentatious display of royalty. Their dress was rich but plain, and they paid sober attention to the worship of God. The performance of the singers was good, but there was not that melody in their voices which characterises the singing of the Indians.

Oahu is the most northern of the Sandwich Islands, situated in north latitude 21 degrees 18 minutes, and in west longitude 158 degrees 38 minutes. Its greatest length is forty-five miles, from Koka on the south-east to Kakana on the north-west. The greatest portion of the island is on the north-east of this line. Its greatest breadth is twenty-eight miles from Kahuku on the north to Laeoa (Barber's Point) on the south; about four-fifths of the island is on the east of this line. The island is very mountainous; the highest eminence is called Honahuanui, and is a little above four thousand feet in altitude. The Pari, at the upper end of the valley of Nuuanu, north of Honolulu, may be counted among the curiosities of the island; principally on account of its being a part of the main road, or rather the only one to Keneohe. It is 1140 feet above the level of the sea, and nearly 600 feet in perpendicular height. This is to be clambered up and down in passing from Honolulu to Keneohe, and to a stranger is a fearful undertaking, it being necessary to have a native to assist in putting your feet into the crevices of the rocks. And yet the natives pass up and down with their calabashes of poi, and their loads of melons, fish, and other commodities, with no greater difficulty than that caused by the fatigue of the ascent.

Some years ago, in a war between Tamaohameha and the King of Oahu, the final battle was fought here which decided the fate of the island. The King of Oahu made a desperate struggle; and one part of his routed army, more than three hundred, were pursued to this precipice, forced down, and almost all dashed to pieces.

On each side of this pass, needle-pointed mountains rise up to the height of 2000 feet, forming a narrow chasm, through which the north-east trade-winds rush with great violence. Before you, at the north, you have a very pleasing view of the fertile valley of Kolou; and beyond is a fine prospect of the bay and wide-spread ocean. The valley between the Pari and Honolulu is seven miles long; the upper part is narrow and very picturesque. Interesting cascades are seen dashing down the almost perpendicular mountains, and the whole scenery is covered with fresh foliage. This was almost the only place where the cool and invigorating breezes gave me relief from the oppressive heat. The lower part of the valley is wide, and covered to a great extent with taro patches.

Taro is a bulbous plant, of the genus *arum*, and is planted in hills, upon patches of ground so formed as to be partially flooded with water, somewhat after the manner of cultivating rice. In eight or ten months after setting the plants, it is fit for use. To prepare it for food, it is always necessary to roast it, to take out the pungency which is common to the genus, as found in the wild turnip. It is frequently eaten for bread, with no other preparation except roasting; or it is made into poi by pulverising and making it into a stiff paste. The natives prefer the poi when soured by fermentation.

East of this valley is another called Manoa, about five miles in length, running north from Diamond Hill. It is well watered by streams descending from the mountains, formed by showers of rain which frequently fall upon them, and which sometimes extend to the valleys and plains. Its fertile soil is well cultivated with sweet potatoes, taro, and melons. At the upper end, Kaahumanu, the late queen-regent, who died in 1832, had a house built for retirement from the bustle of Honolulu, and for devotion, near a beautiful cool

grove of ohia and kukui-trees,* on an eminence commanding a view of the valley below. Near this dwelling, she caused a house to be built for the accommodation of the missionaries, when they should wish for rest, and to be refreshed with the invigorating air of the mountains. The evidences of her Christian character were convincing. Her piety was active. She travelled through all the islands, from time to time, to see that the people attended the means of religious instruction, and the schools; and to recommend the religion of the Bible to all classes of her subjects. Her example, as well as her authority, was powerful in suppressing intemperance, and the many vices which threatened the ruin of her country. Her influence was felt not only by her own people, but also by foreigners who visited these islands.

When I visited this interesting spot, the buildings were far gone to decay, but the cherished memory of her piety and philanthropy was not lost. The place presented a very pleasing view of the high and precipitous mountains around on every side; excepting on the south side, which is open to the cooling breezes of the ocean. The many cascades around upon the mountain sides added to the beauty of the scenery. Among the variety of shrubbery, we found the coffee-tree, with its fruit in various stages of maturity; the arrow-root, and the brake fern, growing in many instances to the height of twenty feet. From a bulb, near the root, is taken what the natives call *hapua*, a silky down, which makes excellent beds and cushions.

Honolulu is situated on the south side of the island, on a bay of the same name, and is the capital and business place of all the islands. The land around the village is a dry, barren plain, excepting on the north-west, where it is moist, and cultivated with taro patches, with some coco-nut trees interspersed. The buildings generally are in the native style, thatched; many are built with *doba* walls, after the Spanish manner on the coast of Mexico and Peru, that is, with large sun-burnt bricks, made about two feet long, eighteen inches wide, and ten inches thick. The clay is mixed with cut straw to strengthen them, after the fashion of the ancient Egyptians. Their enclosures are built in the same style. There are several good buildings made of rock coral, in English style, some of which are spacious and well finished. The village contains about nine thousand inhabitants, three hundred of whom are English and Americans. Most of the commercial business is carried on by foreigners, and is of large amount, being increased by the resort of whale-ships, in the spring and autumn, for repairs and fresh supplies, particularly vegetables; it is the place at which all other shipping touch which navigate this ocean from Europe and America in the Chinese and East India trade. This place is constantly growing in importance, and must continue to do so from its local advantages.

Four miles south-east of Honolulu is the pleasant native village of Waititi, on the bay of the same name. It contains five or six hundred inhabitants, and is situated in a beautiful grove of coco-nut trees, which adds very much to its appearance and comfort. This place, if the cultivation were proportioned to the richness of the soil, might be made one of the most delightful spots in the island.

About two miles east of this village are the remains of an old heathen temple, in which human sacrifices were offered; a part of the walls of the enclosure is still standing. Various methods were employed to obtain victims; one of which was to lay a taboo on all the people in the whole region around, that no one, for a certain period of time, should go out of their dwellings, or make any fire in them, upon pain of death. If any violated the taboo, they were apprehended and sacrificed to the idols. If they were unsuccessful in obtaining victims in this way, they would send out

* The kukui-tree bears a nut as large as a black walnut, a string of which is used for candles, and hence the tree is called the candle-tree.

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men in a canoe, to range along between the coral reef and the shore, to feign distress, and if any were decoyed out for their relief, they were apprehended, carried to the temple, and offered in sacrifice.

It is a pleasing consideration, that the benign influence of the gospel has dispelled these bloody and cruel superstitions of heathenism. I had an opportunity of seeing an old man who had been a high priest in these bloody rites. He expressed great satisfaction with the change which has taken place, and said that the Christian religion is now so firmly established in these islands, that their ancient idolatry can never again be revived. Mr Bingham gave him some account of my journey across the Rocky Mountains and its object. He said it was good, and that God was with me and preserved me. In their former religion, he remarked, they were all ignorant—all was darkness, entire darkness, but now the light shines. He said, that when Captain Vancouver visited these islands in the reign of Tamaha, he urged the king to renounce idolatry, and the king promised he would, when Christians would send a minister to teach them the right way. They waited until their king died without knowing the right way, and no one came until Mr Bingham and his associates arrived in the year 1820. This old heathen priest gave up his religion and his honours, took Mr Bingham by the hand on his first arrival, called him brother, and has ever since been friendly to the missionaries. His wife, whom I also saw, gave utterance to the same sentiments.

The only road, or any thing which deserves the name of a road, in this island, is between Waititi and Honolulu.

Fourteen miles west of Honolulu is Eva,* a village of considerable magnitude, but not very compact. It is situated on Pearl River, at the head of a large lagoon, extending several miles inland, and is surrounded with a fertile valley reaching twelve miles north, which is two-thirds of the distance to Waialua. The highest elevation between these places is about four hundred feet, and is intersected in various places with deep ravines. Eva is the station which the Rev. Artemus Bishop and his wife occupy, and whose prospects of usefulness are encouraging. The natives were at this time engaged in building a substantial and commodious house of worship, and appeared to take a deep interest in its object.

In the north-west part of the island is the village of Waialua, where the Rev. John S. Emerson and his wife are stationed. The village is situated upon a spacious bay, which would furnish an excellent harbour for shipping, if there were sufficient water upon the bar at the entrance. The valley around is large, fertile, and capable of being made very productive. On a sabbath which I spent here, eight natives, six men and two women, were received into the communion of the church. They appeared very intelligent and serious, and conducted themselves with the utmost propriety. I felt great satisfaction in joining with these reclaimed heathen in the ordinance of the Lord's Supper. Every part of divine service was conducted with Christian decorum. I was particularly struck with the appearance of the native deacon, who was dignified in his person, dressed in good taste, and very devotional in his behaviour.

The only remaining village of any considerable importance is Keneohe, where the Rev. Benjamin W. Parker and wife are stationed. This village is in the fertile valley of Kolou, near the shore of a pleasant bay, which, like that at Waialua, would afford an excellent harbour if there were sufficient water at the entrance over the coral bar. This village is about four miles north of the Pari, and is the most cool and refreshing retreat upon the island. The basaltic mountain on the south is 3000 feet high, and nearly vertical; and the north-east trade-winds give the place

a temperate atmosphere, not found in any other part of the island sufficiently low for a village.

The greatest part of the island is mountainous, two ranges being of considerable magnitude. The largest, Koanahumanui, is on the east side, and runs parallel with the ocean; the highest part is 4000 feet above the level of the sea. This range of mountains is without many cones, is very pointed, and has several paries. At the Great Pari, the upper end of Nuuanu, the main chain turns to the west, and terminates towards Waialua. The north side of the range, west of the Pari, is very precipitous, having many spurs projecting to the north, including deep pit-like ravines. The other range, on the west side of the island, is called Kaala, running north and south, separating Waianae on the west, from the valley of Eva on the east. The highest point is 3850 feet above the sea. There are many conical hills of different magnitudes in various parts of the island, which evidently were ancient craters; one, six miles south-east of Honolulu, called Diamond Hill; and another, a short distance north of Honolulu, called Fort Hill. They are open and concave at the top, with high grooved ridges down the sides, which appear to have been formed by streams of lava, and by the action of water, cutting ravines. There is abundance of lava and other volcanic productions about these hills.

The salt lake, four miles west of Honolulu, bears a resemblance to the crater of a volcano. It is a great curiosity, as well as source of trade. It undoubtedly has a connexion with the ocean, near which it is situated, by some subterraneous passage. Its depth is unknown, being nearly filled with excellent crystallised salt. The quantity which it contains is immense, and it is taken out in large quantities for sale. The lake has the appearance of being covered with ice, a little sunken below the surface of the water.

This island, and all the others in the Pacific which I saw, or concerning which I obtained information, are volcanic and coralline to a great extent. Some have supposed that these islands have been thrown up in the first place by internal fires, and then enlarged by coralline additions. There is too much argillaceous soil to favour this belief; and, to say the least, the supposition is without the least evidence, more than what theorising men invent. Much of the soil is formed by disintegrated and decomposed lava. The reefs lying off from the shores, and in some places immediately upon them, are coral. The corallines are divided into ancient and modern, the latter still increasing. Between these formations is a volcanic deposit. The ancient corallines are found in many places forming the surface of the plains, elevated some six or eight feet above the present level of the sea. As the polypi, which form coral, never work above water, these islands must either have been elevated by some subterranean or submarine power, or the ocean is subsiding; and as this recession of the ocean is seen in various parts of the world, in nearly if not the same degree, is it not probable that the waters of the ocean are gradually diminishing? Of the modern coral, there are many grades, from the rock to the most beautiful kinds resembling trees and plants, and of various colours. The volcanic formations do not differ materially from those in the Oregon territory. Cellular lava is very common, often bordering upon pumice, and of various colours—brick-red, ash-coloured, orange-yellow, and green. No primitive rocks are found, nor any silicious sand—the sand upon the shores being formed of either disintegrated lava, scoria, or coral.

The Sandwich Islands possess a great variety of vegetable productions, of which, however, I cannot attempt a minute enumeration. Among the most valuable and interesting are—the cocoa-nut tree, bread-fruit, coa-tree, which furnishes lumber nearly equal to mahogany; hybiscus, candle-nut tree, mulberry, fig-tree, cotton-tree of very fine quality; coffee-tree, grape vines, oranges, lemons, limes, pine-apples, melons of

* Pronounced Ava.

superior quality, squashes, sugar-cane, arrow-root; indigo plant, which grows finely without care; the guava, a fruit resembling mandrakes, but not so agreeable to the taste of those unaccustomed to it; taro, sweet and common potatoes, banana, a great variety of ferns; vast numbers of most beautiful flowering plants, such as the oriental lilac, eight different species of mimosa, the pride of Barbadoes, several varieties of convolvulus and mirabilis, passiflora or passion-flower, roses, Spanish pink, Mexican pea, and many others; also garden vegetables of various sorts.

The animals of these islands, when discovered by Captain Cook, were very few; the most of those now found upon them have been introduced since. There are now the horse, the mule, neat cattle, goats, hogs, dogs, fowls, a few birds, but among the few, the crow and raven, which are common in almost all parts of the world, have not found their way here. There are but very few reptiles—no snakes; but the green lizard is very common, and was worshipped in the days of the idolatry of the islanders. Such is the influence of superstition upon the human mind, that they can hardly dismiss all feelings of reverence for this insignificant reptile. If one comes into their dwellings, they choose to let it take its own departure rather than to molest it. The scorpion and centipede have, within a very few years, found their way here by vessels. The musquito was not known here until recently, and now they are numerous and very annoying.

The government of these islands is absolute and hereditary, being administered by the king, queen, and chiefs, whose will is the supreme law; the common people are a nation of slaves. The lands belong to the government, and are leased to the people at high rents, and even then the people have no security that they shall enjoy the fruits of their labour; for, besides the stipulated rents, the government make any additional demands they please, and the people are taught to obey without complaining. The persons of the chiefs are remarkable for their extraordinary size, towering quite above the height of the common people, and, in point of corpulence, preserving corresponding dimensions. The king secures his house and person by lifeguards. Very frequently, on a Saturday morning, the queen-regent, attended by her train and servants, in equestrian style, visits her garden some two miles from Honolulu. Their appearance is fine, and they are well skilled in horsemanship. Her ordinary mode of riding in the street is in a small, low-wheeled carriage, drawn by twenty servants. The Sandwich Islanders, or kanakas, as the common people are called, have less activity of body and mind than the Indians of our continent, and yet a phrenologist would say that their intellectual organs are well developed. In their present political condition, they cannot be expected to be otherwise than indolent and improvident. In their dress, mode of living, and habitations generally, they have made but little advance upon their days of heathenism; some in the interior, especially, wearing little more clothing than their maro, and having their dwellings in holes and caverns in the rocks. This, however, is not true of all; for the chiefs, and some of the people, have good houses, dress in good fashion, and live comfortably. The king, queen-regent, and chiefs, gave a tea-party, to which, with a few others, I had the honour to be invited. They were dressed richly and in good taste; their table was splendidly arrayed with silver plate and china; the entertainment was both judiciously and tastefully arranged and prepared, and all the etiquette and ceremony of such occasions was observed. The conversation was cheerful and intelligent, without frivolity, and nothing occurred embarrassing to any one. At a suitable early hour we were invited into a saloon well furnished, where, after a performance of music, both vocal and instrumental, the queen proposed that *prayer* should

conclude our agreeable visit; which was done, and the company retired.

An entertainment, however, is sometimes transacted in a different style by some of our countrymen and other foreigners in these islands. A dog-feast, as it is there called, was given by foreign resident gentlemen, on the 20th of September, at the country seat of the American consul, in honour of the officers of the American squadron, the Peacock and Enterprise, then in the harbour of Honolulu. I extract from the account published in the Sandwich Island Gazette at the time. "Food in native style was bountifully served up—baked dog was among the dishes, and it was not to be despised. Songs, toasts, cheers, bumpers, and speeches, all came in their turn. Among the toasts were 'Commodore — our commodore.' Commodore's reply, 'May you all live a thousand years, and may we always meet here.' Doctor — of the United States ship Peacock, 'Population and prosperity to the Sandwich Islands, and an end to all oppressive taobos.' The party separated, teeming with good spirits."

The population of these islands has been decreasing ever since an acquaintance has been made with them. Captain Cook estimated the people at 400,000. The present population is about one hundred and ten thousand. A variety of causes have conspired to bring about this declension, and yet no one so prominent above the rest as wholly to satisfy inquiry. It is acknowledged by all observers, and it has become evident to the government itself, that a change of things in the internal structure of their national affairs, is necessary to the prosperity of the people. During my stay at Oahu, the heads of the nation had frequent meetings to discuss the subject of reform and improvement, and to adopt some new mode of administration which will give to the people the privileges of freemen, and thereby stimulate them to industry. To effect this, the lands must be distributed among the people, a more equal mode of taxation must be adopted, industry must be encouraged, and progressive prosperity will follow in train.

The perpetuity of the independence of this nation, and with it their existence, is very problematical. A disposition to possess these islands has been manifested by foreign powers. Whether the paw of the lion, or the talons of the eagle, shall first make them its prey, or whether they shall be mutual checks upon each other, and thus prolong the existence of this feeble state, is not known. The manner in which the king and chiefs are often treated by the officers of foreign nations, and the insults they meet with, would not be borne with patience by a more powerful people. In fair and honourable negotiations, regard is had to mutual rights, but here foreigners assume the style of dictation; "You shall, and you shall not;"—and assertions are made respecting things existing in the laws and practices of England and America, which neither government would tolerate. Lord Russell, the commander of the *Aceteon*, a British man of war, obtained signatures to a certain instrument, by assuring the Hawaiian government, that if they refused any longer to sign it, he would order all the English vessels to leave the harbour, and request all the American shipping to withdraw; and then bring his armed ship before their fort, batter down the walls, and prostrate their village. The king signed the instrument; and then he, together with the queen and chiefs, like some other people who feel their feebleness before a mightier nation, had only the poor resort of a public remonstrance. They accordingly sent a remonstrance to the King of Great Britain, in which they say, that "on account of their urging us so strongly; on account of said commanders assuring us that their communication was from the king; and on account of their making preparation to fire upon us—therefore, we gave our assent to the writing, without our being willing to give our real approbation; for we were not pleased with it." They feel incompetent to contend with naval strength, and

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therefore submit to indignities from which their feelings revolt.

Much has been said of the character of the foreign residents, and of the counteracting influence which they exert upon the labours of the missionaries in that field. The cause of the bitterness and opposition to them is well understood; and lest my own observations should seem partial to the missionaries, and invidious towards those who oppose them, I will embrace all I have to say on the subject in a quotation from Mr J. N. Reynolds' Account of the Voyage of the *Potomac*, an American man of war. He certainly cannot be accused of partiality to the missionaries who reside on these islands, for his remarks respecting them are somewhat acrimonious; but in regard to the foreign residents, he says, "They are generally devoid of all religious principle, and practise the greatest frauds upon the natives in their dealings with them, which tends to corrupt their morals, and to preclude all hope of fairness in trade among them. It cannot be denied, and no one can regret it more than we do, that this whole population, generally speaking, are of the lowest order; among whom every thing like the decent restraint which civilised society imposes upon its members, is at war with their vicious propensities, and of course resisted by them to the extent of their power." He farther adds, "Let us be distinctly understood in the remarks we have made in reference to the foreign residents and missionaries on this island. As to the question, which party is on the side of virtue and good order, there can be but one opinion where there is not even room for comparison." I have been in communities where vice has been as unblushingly indulged, but I have never witnessed direct enmity to every thing morally good, in so much of its bitterness and power, as in Oahu.

Most of the foreign residents have native wives, and manifest a regard for the education of their children. They send some of them to other countries for this purpose; but for most of them a charity school has been established, and for its support a call is made upon the commanders and officers of vessels who come into this port; and they have even sent to England and America for charitable aid. Though some poor are taught here, yet I know not why the benevolent should help, by way of *charity*, the consuls and rich merchants in Oahu.

I visited the seamen's chapel, and preached several times for the Rev. Mr Diell. Although there are often several hundred seamen in the port of Honolulu, there are frequently but few attendants on the regular services of the chapel. The Rev. Mr Diell, their worthy chaplain, is, however, indefatigable in his labours through the week, visiting sailors on shipboard and wherever he can find them, endeavouring to promote their spiritual good.

On the occasion of the funeral of an infant of the princess, whose husband is Leleiohoku, *alias* William Pitt, I visited the burial-place of the kings and royal family. This is a stone building of rock coral, of the common size and structure of the houses of the village, and situated amongst them, having nothing particularly distinguishable about it, except an outward mark, by which is understood the number and rank of the dead within. They are encased first in lead, secured from the admission of air, and then deposited in coffins of elegant workmanship, ornamented with silver or brass plate, and covered with rich silk velvet or damask, of crimson. Here lie the remains of Rihorihoro and Kamehamalu, who died on a visit to England, and several other bodies which lie in state; while, in the same tomb, are interred a number of other members of the royal family.

The missionaries of the American Board of Commissioners for Foreign Missions in these islands have done much to elevate the character of the population, by teaching and preaching the truths of Christianity, by means of schools, where the first rudiments of edu-

cation are taught, by the press generally, and by a translation of the entire Bible: they have exerted a salutary influence upon the morals of the whole nation, and raised a monument to the power and excellence of the gospel. They have also laid, instrumentally, a broad foundation for the political, social, and religious improvement of that people. I had frequent opportunities of witnessing the effect of their labours in the moral renovation of these once idolators, and of meeting with them in their congregations on the sabbath.

HOMEWARD VOYAGE.—SOCIETY ISLANDS.—ARRIVAL AT NEW LONDON.—CONCLUSION.

From July to November no vessel departed from the islands direct for the United States; and, after being detained about five months, waiting an opportunity to return, I engaged a passage in the *Phoenix*, Captain Allyn, from New London, and embarked on the 17th December. The ship was built for the China trade, of 410 tons, and was manned with twenty-eight persons, besides five passengers. The pilot-boat left us well out at sea, at nine in the morning, our course being south-west. On the morning of the 21st we encountered a strong wind, which in the afternoon had increased so much, that we had to put two reefs in the topsails, and a squall split our jib and sprung our foremast. I had no opportunity or disposition to enjoy the grandeur of the rolling ocean, being confined to the cabin by sea-sickness. Our ship was engaged in the whaling business, and I was furnished with an opportunity of seeing for once the experiment of taking a whale. The thing has often been described, but the novelty of the manœuvre interested me. The experienced and skilful whalemén dispose of the dangerous process with the tact of their profession, in a manner much beyond my conceptions before witnessing it; and the monster of the deep, though mighty in his strength, is vanquished by the irresistible ascendancy of human skill and intelligence. There are said to be thirty thousand men employed in this business in the Pacific.

January 12th, 1837.—Through the whole of to-day we had strong gales from north-north-east. Our topsails were close reefed, our maintop sail split. Headed to the east, close on the wind. Very bad sea—not able to take any observation of our latitude or longitude. These gales continued on the 13th until almost every sail was taken in, and we lay to on the wind. The latter part of the day was more temperate, and we headed south. By observation taken to-day, our latitude was 14 degrees 47 minutes south.

Sabbath, 15th.—The winds subsided, and the weather was warm. In the morning we came near Tetaroa, a small island of the Society group. It is low, rising but little above the level of the sea, thinly inhabited, and covered in parts with groves of the cocoa-nut tree. Like all the islands of this ocean which I have seen, it is surrounded with coral reefs, lying at a little distance from the shore, and upon which the sea constantly breaks. In the afternoon we approached the harbour of Papeeti in the island of Tahiti. The pilot came off to us, and made an effort to get the ship in, but did not succeed, the wind being too light, and we had to bear off till the morning. On Monday the 16th, we got safely into the harbour, where we found the Daniel Webster, Captain Pierson, from Sag harbour, on board of which were the Rev. W. Richards and family, passengers for the United States.

We continued in this port four days, during which time I made several excursions about the island, and became acquainted with the English missionaries, of whose successful labours I had often heard and read, the Rev. Messrs Wilson, Pritchard, and Darling, and their families. They appear happy in their work, and devoted to it. The Christian religion is the only re-

ligion acknowledged in these islands, and its influence is universally apparent. Besides preaching on the sabbath, the missionaries have religious services on other days of the week. At sunrise every morning they have a public prayer meeting. They are doing much by means of their schools and the press; and most of the people can read. The performances of the natives in vocal music pleased me, their voices being very soft and musical, though less cultivated than those of the Sandwich Islanders, whom they resemble in personal appearance, complexion, language, and dress. Their advances in the arts and in agriculture are less than might have been expected; but, in a climate where so many fruits vegetate spontaneously, the necessity of cultivation is not so imperative. The harbour is not so good as that of Oahu, and less is done by way of wharfing or otherwise to facilitate business, or aid in repairing the shipping which visit this island. A good public road had been commenced, to extend around the island; but it is now neglected, and all the bridges are broken down.

The government here is much the same as in the Sandwich Islands, but in some respects more free and systematised. Their judiciary is well organised, and justice is tolerably well administered. Their legislative body is composed of the queen, governors, chiefs, and two representatives from each district of the islands of Tahiti and Eimeo; the laws, when framed, are canvassed by the people, and, if approved, receive the queen's signature. The young queen, Pomare, is of very prepossessing appearance, talented, and has decision of character; but her views of civilisation are not so enlarged as those of Madam Kinau.

The American consul in these islands resides at Papeeti; he is a Dutchman, and, as he informed me, a native of Antwerp. His English is hardly intelligible, and his knowledge of the duties of his office has yet to be acquired.

The islands of Tahiti and Eimeo, like the other large islands of the Pacific, are volcanic and coralline. They are mountainous, many of their hills being high and steep, while the valleys are deep and narrow, extending far into the interior. To a considerable extent the soil is rich and productive; oranges and all the other tropical fruits being abundant, and requiring little labour or care in cultivation. Such is the indolence of the inhabitants, that they cultivate little besides sugar-cane and a few vegetables. These islands are well supplied with forests, in which are several kinds of wood equal in value, for cabinet-work, to mahogany. Although these islands are in many respects pleasant and inviting, yet they come much short of the paradise which some journalists have described them to be. The heat during great part of the year is very oppressive.

I should not fail to mention the kind hospitality of the Rev. G. Pritchard and family, and an agreeable excursion which I made to Point Venus, the easternmost port of the island, which is uncommonly delightful; and the pleasure I had in visiting the family of the Rev. Mr Wilson.

During my short stay, the queen and royal family of a neighbouring island paid a visit of friendship to Tahiti. This afforded me a very excellent opportunity of remarking the manners and customs of the people. A public feast was given in honour of the royal visitors; and the day was ushered in by firing rusty guns, of which they possess a few. The morning, until ten o'clock, was occupied in collecting together their cocoa-nuts, bananas, baked hogs, &c. Many were out to purchase calico scarfs of two or three yards in length, to wear in the procession. A very large procession formed, the women taking the lead, and the men following in order. A female with an infant in her arms led the van. This was explained to me as done in honour of mothers; for here, as well as at the Sandwich Islands, women are regarded as in all respects on a par with men. All were well attired in the Euro-

pean style, their heads adorned tastefully with garlands of beautiful tropical flowers, with which their sea-girt isle abounds in profusion. After taking, in single file, a long and circuitous march, they arrived at their feasting bower, under a grove of cocoa-nut, bread-fruit, and orange trees, where, near the centre, with an infant, sat the principal royal visitor; and each Tahitian, in passing, threw down at her feet their scarfs or some other present. It was the pleasure of the queen, however, not long to retain these tokens of respect, for she seemed happy in generously giving them to others. This is considered one of their most joyful holidays, and was managed without noise, confusion, or any apparent infraction of the rules of propriety. It must be recollected that this is a temperance island, all traffic in ardent spirits being prohibited by law.

On the morning of Saturday, 21st January, we left the harbour of Tahiti with a light wind, and as we sailed around Eimeo, its mountains, with their densely wooded tops and precipitous sides, appeared in full prospect. On this island there is a high school for the children of the missionary families of the several islands.

We proceeded with a favourable wind until the 30th, when our latitude was 30 degrees 27 minutes south, and longitude 153 degrees 10 minutes west. I was here much gratified to witness the interesting phenomenon of a waterspout. It first became visible to us about half a mile distant, as it arose, and at that distance we had no apprehensions of danger from it; yet it was sufficiently near to give a distinct view. It commenced in a small, dark, and nearly perpendicular column, enlarging its diameter until it reached the region of the clouds, when, apparently feeling the influence of the wind, it passed obliquely to the south-west. It continued in view for some time, but as we were proceeding on our course, it gradually disappeared.

On the 4th of February, fresh breezes from the north-west took the place of the south-east trade-winds, and our course was laid east-south-east.

On the 5th, we had strong gales from the west. Put two reefs in the topsails and took in the mizen-topsail, and handed the mainsail. The sea was very heavy. On the 9th the wind was more moderate. To-day, while the men were engaged in spearing porpoises, one of them fell overboard from the bow, and went directly under the ship, coming up under her stern. The life buoy was thrown over to him, but, being an indifferent swimmer, it was long ere he succeeded in seizing it. By lowering the boat and rounding about the ship, he was at length brought on board, much exhausted and almost overcome with the cold. Hundreds are daily, by a great variety of occurrences, taken from the world, and the certain knowledge of that fact awakens but feeble sensations in our bosoms; but a solitary case of individual danger and suffering arouses all our anxieties and sympathies, and we are grateful when relieved by the safety of the sufferer.

On the 16th and 17th the gale was tremendous. We were in latitude about 47 degrees south, and 120 degrees west longitude. With nearly every sail taken in, we could only run before the wind, and the waves were constantly breaking in over our bulwarks. Such was the roaring of the wind and breaking waves, that it was difficult for the orders of the captain to be heard, aided by his loudest voice, from midship, forward or aft; while the air was darkened with heavy and incessant showers of spray. I never had such evidence of the power of wind and water, nor of the admirable manner the ship could live in such a gale. She would roll upon the waves, and plunge, and rise again upon the mountain billows. The whole scene was fraught with magnificence and grandeur. It was a great advantage that we had a courageous and experienced captain, and a sober, active, and obedient crew; and above all, the protection of Heaven,

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Two men were constantly at the wheel, selected from our best steersmen. We shipped a great quantity of water, and on the night of the 17th, the fore-deck scarcely at any time had less than a foot or two feet of water, the waves breaking over faster than the water had time to pass through the scuppers. Two pumps were at work a great portion of the time, to keep the ship clear, so much was constantly finding its way down the closed hatches and other leakages of the deck. The two men at each pump laboured so forcibly, that it was necessary to be relieved by others every three minutes. I reflected on the condition of those who were not prepared for death, and that even to a Christian a quiet deathbed would be preferable to leaving the world in such a scene of confusion. But we were spared, in great kindness; and the following morning the wind began to abate. Captain Allyn, who had been in most of the principal seas, and doubled both the great capes, declared that, except in a typhoon, which he encountered on the Japan coast, he had never seen any gale which equalled this.

The gales continued, with frequent squalls of hail and rain, until the 28th, when we found that we were driven to the 59th degree of south latitude, and 77th degree of west longitude. This was farther south of Cape Horn than we wished to go, and the weather was cold and thick, the thermometer ranging between 41 and 47 degrees for several days. On the 1st of March we saw, for the first time after leaving Tahiti, a sail to the windward, heading south-west, but were unable to speak her. It was very pleasant to find our latitude lessening in our homeward course, though we were not up with the cape until the 3d of March. During the gales, and especially in stormy weather, our vessel was very frequently visited by a bird which navigators call the noddy, and which is easily taken by the hand. It is of the tern genus, twelve inches long, and slenderly formed; its plumage is of a dark sooty brown, excepting on the top of its head, which is dusky white. The albatross, also, was constantly flying about us, regardless of wind and waves. Our men caught several of them with a hook, the heads of which, when standing upon the deck, were four feet high; their measurement from wing to wing was ten feet. Although they are generally of a brown colour, yet in the region of Cape Horn, they vary from a mixture of brown and white to an almost entire white. They are the largest class of the feathered race.

We had for a long time an opportunity of observing the Magellan clouds, which are three in number, two luminous and one black, about thirty degrees distant from each other, and are fixed in their relative situations as are the fixed stars. Their altitude above the southern horizon lessens to the beholder, according as his latitude diminishes and as he proceeds north. Their undefined forms are about five degrees in diameter. The luminous ones undoubtedly are formed by clusters of stars, so numerous and contiguous to one another, and so distant from the beholder, as only to give a glimmering light like luminous clouds, which gives them their name; and the black one is very probably the entire absence of all light. I gazed at these, night after night, with wonder and admiration. It seemed to me, that in looking at the dark one, one looked beyond created nature into infinite space.

Gales occurred occasionally after we doubled Cape Horn; but most of the time was pleasant, and the winds favourable, until the 27th of March, in south latitude 23 degrees 27 minutes, and west longitude 28 degrees 34 minutes, when the wind veered round to the north, and continued to blow in a northerly direction for ten days, which retarded our progress, and carried us off our course to the east, until we were brought into the 26th degree of west longitude, where we changed our course west by north. On the 1st of April we spoke an East Indiaman. She was a very large fine-looking ship, about eight hundred tons, well filled with men, women, and children, who probably were passengers

for New Holland. This was the first ship we had spoken after the Spartan, near the line, on the other side of the continent. It is difficult to imagine how pleasant it is to see and speak a ship after having been months at sea. A few hours after, we saw another East Indiaman, but did not speak her. By falling in with these ships, we found that we were so near Africa, as to be in the track of ships from Europe to the Cape of Good Hope.

On the same day we buried in the great deep Benjamin Hamilton, a seaman. It is a solemn transaction to commit one of our fellow-creatures to a watery grave. The colours were raised half-mast, the corpse, with weights at the feet, was laid on a plank at the gangway—all hands were gathered around; and, after some remarks suggested by the occasion, and a prayer, the plank was shoved over the side of the ship, and the dead sunk to be seen no more.

On the 2d we made Martin Vass Islands, which are five in number, composed wholly of volcanic rocks, without any soil; some of them are cones, shooting up to a height of four or five hundred feet. Two are very small and needle-pointed. They are all so precipitous, and the sea constantly breaking against them, that there is no landing. Their forms are fantastical—one of them having the appearance of a fortification with bastions, about which are needle-points resembling men on guard. They are in 20 degrees 31 minutes south latitude, and 28 degrees 38 minutes west longitude. By changing our course more westerly we made Trinidad, off against St Roque, which is an island of considerable size, and in latitude 20 degrees 28 minutes, and longitude 29 degrees 5 minutes. Near evening we were fifteen miles from it, and wishing to land in the morning, we took in sail and lay off for the night. Some Portuguese once settled upon it, but it is so difficult of access that they abandoned it, and it is now without any inhabitants.

On the morning of the 3d, we ran down to within three miles of the island, and manned three boats to go on shore; but finding no place free from breakers, we gave up the attempt, caught a few fish near the shores, and, after being much annoyed with flies, which came off to us, we returned to the ship, and with a favourable breeze pursued our course. This island is volcanic, has an iron-bound shore, and is mountainous, the most elevated points being about 1500 or 2000 feet high. It is a place of resort for great multitudes of birds and sea-fowl. I had an opportunity to see, but not to examine, the man-of-war hawk. These animals are numerous here; they are handsome, but ravenous, always taking their prey upon the wing. There were many of the perfectly silky white species of the tern, which hovered over us with great tameness.

Most of our nights as well as days for a long time were clear, and the stars were seen with remarkable brightness. What has been described by others of evenings at sea, in the southern hemisphere, I had an opportunity of personally observing with admiration. The richest colours of red, orange, and yellow, overspread the western sky after the setting sun, extending occasionally over the whole concave of heaven. No pencil of art can imitate the hues which blend in softness over this scene of beauty. Nature's hand alone can lay on these delicate shades, and add the brilliancy, ever varying, of so much richness and splendour.

In the deep seas we did not see many fish. Of the few which came under our observation, the dorado, or, as it is commonly called, the dolphin, and the pilot-fish, excelled in the beauty of their colours. The former, when taken upon deck, constantly changed its colour from the bright purple to the gold, the bluish green, and to the silver white, these also spreading out into vanishing shades. The pilot-fish is equally beautiful, but is singular in the choice of company and employment; being always found with the shark, and

conducting him to his prey, from which it derives its name.

The flying-fish is a curiosity, being furnished with the means of occupying air and water, yet finding no friend in either; pursued by the dolphin and some other fish, it swims with all speed until wearied, and then takes to flight in the air, where the albatross and the tropic bird hover over to make it their prey. In their flight they often fall upon the decks of ships, where man shows them no mercy.

On the 19th of April we passed the equator. For a few days we had calms, or only light winds with showers. The heat was very intense, and calms under these circumstances are more to be dreaded than gales. But we soon found ourselves in north latitude, where it was interesting to see the north star once more, though only just above the horizon. We entered and passed the gulf stream on the 14th of May, in 36 degrees 37 minutes north latitude; and, though a rough sea is generally expected here, we had a very pleasant time. The current runs at the rate of three miles an hour, and the temperature seven degrees warmer than the adjacent water.

On the 17th of May, at three in the afternoon, we

were cheered with the cry from the mast head, "Land, ho! ahead." It proved to be Block Island. We came in sight of the lighthouse in the evening, but too late to attempt to get into New London before morning, and therefore lay off for the night. In the morning we found ourselves among various shipping bound to different ports. Passed Montauk Point and drew near to New London, where the sight of the city, the shipping in the harbour, the country around, and the islands dressed in green, conspired to excite pleasing admiration, and especially to one so long conversant with heathen countries or a wide expanse of ocean. Passed up the Thames to the city, and landed joyfully once more upon Christian and civilised shores, my native land, "where my best friends and kindred dwell." In taking leave of the Phoenix, I felt it due to the captain and crew to say, that I had received from them every kind attention I could wish; and being a temperance ship, I did not hear a profane word from any while on board. I found kind friends in New London; from whence, after arranging my business, I directed my way to Ithaca, where I arrived on the 23d of May, after an absence of more than two years and two months, and having journeyed 28,000 miles.

END OF PARKER'S JOURNEY.

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Printed by W. & R. CHAMBERS.

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